



CHARITY

HOPE

THE
PRACTICE OF
PIETIE:

Directing a Christian
how to walke that he
may please God.

Amplified by the Author.

The last Edition.

Newly overseene & corrected.

Pietie hath the promise.

1. Tim. 4. 8.

REDEEM THE
TIME Eph. 5.

WATCH
Math. 25.

RED SEA

Baptisme

Exod. 17.

IOSVAN

AMALEK

Spirit

Flesh

Faith

Prayer

Patience

Printed at Delf by ABRAHAM IACOBS.
for the good of Great Britaine.

T O T H E
devout
R E A D E R.

I Had not purposed to enlarge the last *Edition*, saue that the *importunitie* of many devoutly disposed, prevailed with mee, to *adde* some points and to *amplifie* others. To satisfie whose Godly requests, I have done my best *endeavour*: and withal *finished* all that I intend in this argument. If thou shalt hereby reap any more *profit*, giue God the more *praise* and remember him in thy *prayers* who hath vowed both his *life* and his *labours*, to further thy *saluation* as his *ovne*. Farewel in the Lord *Iesus*.

TO

To the high and mighty
 P R I N C E
 C H A R L E S,
 Prince of Wales.

CH R I S T I E S V S , the
 P R I N C E of Princes, *blesse*
your Highnes with length of
dayes; and an increase of all
Graces ; which may make you truly
prosperous in this life , & eternally
happy in that which is to come.

Jonathan shot three Arrowes , to
 driue David further off from Sauls fu-
 rie : and this is the third Epistle
 I haue writtten , to draw your High-
 nesse neerer to Gods favour , by di-
 recting your heart to begin (like Iosiah)
 in your * youth , to seeke after the
 God of David; (and of Iacob) your
 Father. Not but that I know , that
 your Highnesse doth this without mine
 admonition ; but because I a would
 with the Apostle , haue you to b a-
 bound in every Grace, in Faith and
 knowledge, and in all diligence , and
 in your loue to Gods service and true
 Religion. Never was there more
 neede of plaine and vnfaigned Admo-
 nitions : for the Comicke , in that

1. Tim.
 6. 15. *
 Apoc.
 2. 5.

1. Sam.
 20. 20.
 * 2.
 Chron.
 34. 3.
 a Qui
 monet
 ut fa-
 cias,
 quod
 iam fa-
 cis, ipse
 monendo
 laudat,
 & hor-
 tatur
 compro-
 bat assa-
 sus.
 b 2. Co.
 8. 7.

†Matt.
25. 5.
&c.
2. Tim.
3. 4.
* Exem-
plum
accidit
mulie-
ris, Do-
mino
teste,
qua
theatriū
adiit, &
inde
cum
Damo-
nio re-
diit: I-
taque in
exorcis-
mo cum
onerare-
tur im-
mundus
spiritus,
quod au-
sus est
fidelem
aggredi:
constan-
ter &
iustissi-
me qui-
dem (in-
quit) se-
ct, in meo

eam inveni. Text. de spect. lib. c. 26. Therefore Ter-
tullian. in cap. 6. calls the stage, *Diaboli Ecclesiam*, &
Cathedram pestilentiarum.

saying, seemes but to haue prophcyed
of our times, *Obsequium amicos, veri-
tas odium parit.* And no marvell;
seeing that vvee are false into the dregs
of Time, which being the last, must
needs bee the worst dayes. And how
can there bee worse, seeing Vanitie
knowes not how to bee vainer, nor
Vickednesse how to bee more wic-
ked? & whereas heretofore those haue
beene counted most holy, who haue
shewed themselves most zealous in
their Religion; they are now reputed
most discreet, who can make the least
profession of their Faith. And that
these are the last dayes, appears evi-
dently; because the Securitie of mens
eternall state hath so overwelmed (as
CHRIST † foretold it should) all
sorts: that most who now liue, are be-
come lovers of pleasures, more then
lovers of GOD: And of those who
pretend to loue GOD, O GOD!
what sanctified heart can but bleed, to
behold how seldome they come to
Prayers? how irreverently they heare
Gods VVord? what strangers they
are at the Lords Table? what assiduous
spectators they are at Stage-playes?
where (being Christians) they can
sport themselves, to heare the Vassals of
the * diuell scoffing Religion, and

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blasphemously abusing phrases of holy Scripture on their Stages, as familiarly as they use their Tobacco-Pipes in their bibbing houses. So that hee vvhould now adayes seeke in most Christians for the ^b power shall scarce almost finde the very shew of godlinesse. Never vvas there more sinning, never lesse remorse for sinne. Never vvas the Iudge ^c neerer to come, never vvas there so little preparation for his Comming. And if the Bridegroom should now come, how many (vvhoe thinke themselves vvise enough, and full of all knowledge) vvhould bee found foolish Virgins ^d; vvithout one Drop of the Oyle of saving Faith in their lampes? For the greatest wisedome of most men in this age, consists in being vvise, first, to deceiue others, and in the end, to deceiue themselves.

And if sometime some goode booke haps into their hands; or some good motion cometh into their heads; vvhereby they are put in minde to cōsider the vncertaintie of this life present; or how weake assurance they haue of eternall life, if this vvould ended: and how they haue some secret sinnes, for vvhich they must needs repent here, or be punished for them in Hell hereafter. Security then forth vvith vvhispsers the Hypocrite in the Eare, that thoug it bee fit to thinke of these things, yet, It is not yet

b 1. Timoth. 3. 5.

c. Apoc. 22. 20.

d Mat. 25. 8.

E P I S T L E

time ; And that hee is yet young enough (though hee can not but know, that many millions as young as himselfe are already in Hell, for want of timely repentance.) Presumption varranteth him in the other Eare, that hee may haue time hereafter, at his leisure to repent : and that how-soever others dye, yet hee is farre enough from death, & therefore may boldly take yet à longer time, to enjoy his sweet pleasures, and to increase his wealth and greatnesse. And hereupon (like Salomons sluggard) hee yeelds himselfe to a little more sleepe, à little more slumber, à little more folding of the hands to sleepe in his former sinnes: till at last, Despaire (Securities vgly Handmaide) comes in vnlooked for, and she vves him his Houreglasse ; dolefully telling him, that his time is past : & that nothing now remaines, but to dye, and be damned. Let not this seeme strange to any, for too many haue found it too true, & more, without more grace, are like to be thus soothed to their end : and in the end snared to their endlesse perdition.

Iud.
v.3.

In my desire therefore of the common salvation ; but especially of your Highnesse everlasting welfare, I haue endeoured to extract (out of the Chaos of endlesse controversies) the old Practice of true Piety, which flourished
before

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before these Controversies were hatched:
 which my poore Labours (in a short
 while) commeth now forth againe the
 31. time, vnder the gracious prote-
 ction of your Highnesse favour, and
 by their entertainmēt seeme not to be
 altogether vnwelcome to the Church of
 Christ. If to bee pious, hath in all ages
 beene held the truest honour; how
 much more honourable is it, in so im-
 pious an age, to bee the true Patrone
 and Patterne of Pietie? Pietie made
 David, Salomon, Iehosaphat, Eze-
 chias, Iosias, Zerubbabel, Constan-
 tine, Theodosius, Edward the sixth,
 Queene Elizabeth, Prince Henry, &
 other religious Princes, to bee so ho-
 noured; that their names (since their
 deaths) smell in the Church of GOD
 like a precious Oyntment, and their
 remembrance is sweete as Honey in
 all mouthes, & as Musicke at a Ban-
 quet of Vine; when as the lippes of
 others, who haue beene godlesse & ir-
 religious Princes, doe rot & stinke in
 the memorie of Gods people. And
 what honour is it for great men to
 haue great titles on earth; when God
 accounts their Names vnworthy to bee
 written in his Booke of life in
 Heaven?

It is Piety that embalmes a Prince
 his good name, and makes his face to
 shine before men, & glorifies his soule
 among Angels. For as Moses his face,

Eccles.
 7. 2.
 Eccl.
 4. 21.

4 Luc.
 10. 20.
 Apoc.
 17. 8.

THE EPISTLE

Exod.
34. 20.
35.

2. Cor.
3. 18.

Matt.
26. 13.
* 1. Ti-
moth.
4. 8.
a Prin-
cipibus
ad salu-
tem solis
vera est
pietas,
absque
illa ve-
ro nihil
est vel
exerci-
tus, vel
impera-
toris for-
situde,
vel ap-
paratus
reli-
gius.
Zozom
Ecclef.
hist. lib.
9. c. 1.

by often talking *vvith* God, shined in
the eyes of the people; so by frequent
praying (*vvhich is our talking vvith*
God) & hearing the VVord, (*vvhich is*
Gods speaking *vnto vs*) we shall be
changed from glory to glory, by the
Spirit of the Lord, to the Image of
the Lord. *And seeing this life is vncer-
taine to all, especially to Princes: VVhat*
argumēt is more fit, both for Princes, &
*People to studie, then that vvhich tea-
cheth sinfull man to deny himselfe by*
mortifying his corruption: that hee may
*enjoy Christ, the Author of our salua-
tion: To renounce these false & momē-
tany pleasures of the vvorld, that he may*
attaine to the true & eternall joyes of
*Heavē: & to make them truly honou-
rable before God in Piety, vvho are now*
*onely honourable before men in va-
nity? VVhat charges soever vve spend*
in earthly vanities, for the most part, they
either dye before vs, or wee shortly dye
after them: but vvhat vve spend like
*Mary in the Practise of Piety, shall re-
maine our true memoriall for ever. For*
** Piety hath the promise of this life,*
& of that which shall never end. But
a vvithout Piety there is no internall
comfort to bee found in Consciēce, nor
externall peace to be looked for in the
world, nor any eternall happines to be
hoped for in Heaven. How can Pietie
*but promise to her selfe a zealous Pa-
trone of your Highnesse, being the sole*
Sonne & Heire of so gracious & great

DEDICATORIE.

a Monarch : *vvho is not onely the Defender of the Faith by Title; but also a defender of the Faith in truth : as the Christian VVorld hath taken notice by his learned confuting of Bellarmines over-spreading Heresies; & his suppressing in the Blade of Vorstius Athean blasphemies ? And how easie is it for your Highnesse to equall (if not to exceed) all that vvent before you, in Grace & Greatnesse ; if you doe but set your heart to seeke, & to serue God; considering how religiously your Highnesse hath beene educated by godly & vertuous Governours & Tutors: as also that you live in such à time, vverein Gods providence & the Kings religious care haue placed over this Church (to the unsspeakeable comfort thereof) another venerable * Iehojada, that doth good in our Israel both towards God & towards his House: of vvhom your Highnesse at all times, in all doubts, may learne the sinceritie of Religion, for the Salvation of your inward Soule: & the wisest counsel for the direction of your outward state? And to excite you the rather to the zealous Practise of di vine Piety ; often suppose vvith your selfe, that your Highnesse heares your religious Father Iames, speaking vnto you, as sometimes holy David spake to his sonne Salomō: And thou Charles my Sonne, know thou the God of thy Father, & serue him with a perfect heart, & with a*

The honorable
Sir Robert
Cary,
Knight
& the religious
Lady
Cary
his
wife,
Mr.
Thomas
Murray.
Sir
James
Fullerton.
* The
gracious
Arch-
bishop
of Cāt.
G.A.
2. Chr.
24. 19.

1. Chr.
28. 9.

EPIST. DEDIC.

willing mind: for the Lord searcheth all hearts, & understandeth all the imaginations of the thoughts; if thou seeke him, hee will bee found of thee; but if thou forsake him, hee wil cast thee off for ever.

To helpe you the better to seeke & serue this God Almighty, who must be your chiefe Protector in life, & onely Comfort in death: I heere once againe on my bended knees offer my old Mite new stampt, into your Highnesse hands: dayly for your Highnesse offering up vnto the most HIGH, my humblest prayers, that as you grow in age & stature: so you may (like your Master Christ) increase in wisdome and fauour with God and all good man. This suit will I never cease: In all other matters I vwill ever rest

*Your Highnesse Humble Seruant,
during life to be commanded,*

LEVVES BAYLY.

AD CAROLVM

Principem.

*Tolle malos, extolle Pios, cognosce Teipsum:
Sacra tene, Paci consule, disce pati.*

THE

THE
PRACTICE
OF PIETY,

*Directing a Christian how to walke,
That hee may please God.*

WHoe ever thou art that lookest into this Booke, never vnder- take to reade it; vnlesse thou first *resolve*st to become from thy heart, an vnfaigned Practitioner of Piety. Yet reade it, and that speedily, lest before thou hast read it over, God (by some vnexpected death) cut thee off, for thine inveterate Impiety.

Vnlesse that a man doth truely know God, hee neither can nor will worship him aright: for how can a man loue him, whom hee knoweth not? & who will worship him, whose helpe a man thinkes he needeth not? and how shal a man seeke remedy by Grace, who never vnderstood his misery by Nature? Therefore (saith the Apostle) Hee that commeth to God, must beleue that God is, & that hee is a reuwarder of them that seeke him.

b And for as much as there can be no true Piety, without the knowledge

Tum Deum amare libet, cum per-suasum habemus ipsum esse optimum maximum, ubique presentem, omnia in nobis efficien-tem, cum in quo

utrimus, movemur, sumus, Bucer. in Psa. 115. a Heb. 11.6. b Danda imprimis opera est, ut Deum norimus quodque felices esse volumus. Quid nescis, si teipsum nescis?

of

The Practise of Piety consists

- 1 In knowing
- 1 The essence of God, and that, in respect of
 - 1 The divers manner of being therein, which are three Persons :
 - 1 Father.
 - 2 Sonne.
 - 3 Holy Ghost.
 - 2 The Attributes thereof, which are either,
 - Nominall : or
 - Reall,
 - 1 Absolute,
 - 1 Simple-nesse.
 - 2 Infinite-nesse.
 - 2 Relative,
 - 1 Life.
 - 2 Vnderstanding.
 - 3 Will.
 - 4 Power.
 - 5 Majestie.
 - 2 Thy owne selfe in respect of thy state of
 - 1 Corruption.
 - 2 Renovation.
- 2 In glorifying God aright.
- 1 By thy life, in dedicating thy selfe devoutly to serue him,
 - Ordinarily
 - 1 Privately in thine owne person.
 - 2 Pub-likely
 - 1 With thy family euery day.
 - 2 With the Church on the Sabbath day.
 - Extraordinarily, by
 - Fasting.
 - Feasting.
 - 2 By thy death in dying
 - 1 In the Lord.
 - 2 For the Lord.

of God; nor any good *practice*, without the *knowledge* of a mans *ovne* selfe: wee will therefore lay downe the knowledge of Gods *Majestie*, & Mans *Miserie*, as the first and chiefeſt grounds of the *Practice of Piety*.

A plaine description of the Essence & Attributes of God, out of the holy Scripture, so farre forth as every Christian must competently know, and necessarily beleewe, that v will be saved.

Although no creature can define what God is, because hee is * *incōprehensible*, & † *dwelling in inaccessible light*: yet it hath pleased his *Majestie*, to reveale himselfe in his *VWord* vnto vs, so farre as our weake *capacity* can best conceiue him. Thus:

God is that *a* one *b* spirituall and *c* infinitely *d* perfect *e* Essence, whose being is *f* of himselfe eternally.

In the *Divine Essence*, we are to consider 2 things: First, the divers manner of being therein: secondly, the *Attributes* thereof.

The divers manner of being therein, are called 8 *Persons*.

A *Person* is a *h* distinct *subsistence* of the *i* whole *Godhead*.

* Psal.

143.3.

† 1.

Tim.

6.16.

a Deut.

4.35.

& 32.

39.&

6.4.

Iſa. 45.

5.6. 7,

8.

1. Cor.

8.4.

Eph. 4.

5.6.

1. Tim.

2.5.

b Ioh.

4.24.

2. Cor.

3.17.

c 1. Ki.

3.17.

Psal.

147.5. d Deut. 32.4. e Exod. 3.14. f 1. Cor. 8. 6. A&.
17.25. Rom. 11. 36. g Heb. 1.3. h Ioh. 1.1. Iohan. 5.31.
37. Iohan. 14. 16. i Col. 2.9. Ioh. 14.9.

There

There are ^a three Divine Persons, the Father, the Sonne, and the Holy Ghost : These three Persons are not three severall substances, but three distinct subsistences ; or three divers manner of being of ^b one & the same substance, & Divine Essence. So that a Person in the Godhead, is an individuall understanding, & incommunicable Subsistence, living of it selfe, & not sustained by another.

In the unity of the Godhead, there is a ^c plurality, which is not accidentall, (for God is a most pure act, & admits no accidents:) nor essentiall: (for God is one Essence onely) but ^{*} personall.

The persons in this one Essence are but three. In this ^d Mystery there is *alius & alius*, another and another: but not *aliud & aliud*, another thing & another thing.

The Divine Essence in it selfe, is neither divided nor distinguished. But the three Persons in the Divine essence are distinguished among themselves three manner of wayes:

1. By their Names. 2. By their Order.
3. By their Actions.

1. By their names, thus :

THe first Person is named the father; first, in respect of his ^e naturall & 11. 7. Isa. 6. 8. ^{*} *Persona aī vinitati distinguuntur personaliter, sive προσώπων ὑπάρξει*. ^d Deus est indivise unus in Trinitate, & inconfuse trinus in unitate. Iustin. in *καθρίς*. e Mat. 11. 27. Mat. 3. 17.

Sonne

a Gen. 1. 26.
3. 22. &
11. 7.
Exod. 20. 2.
Hos. 4. 7.
Isa. 63. 9. 10.
Zach. 3. 2.
Hag. 2. 5. 6.
1. Ioh. 5. 7.
Mat. 3. 16. 17. & 28.
19.
Ioh. 14. 26.
2 Cor. 13. 13.
b Singula sunt in singulis, & singula in omnibus, & unum in omnibus.
Aug. 1. 6. de Trin. c. ult.

c Gen. 1. 26. & 3. 22.

Sonne *Christ*: secondly, in respect of the *Elect*, his ^a *adopted* sons, that is, those vvho being not his sons by Nature, are made his sonnes by Grace.

The second *Person* is named the *b* Sonne, because he is ^c begottē of his *d* *Fathers substance* or nature, and he is called the *VVord*: 1. because the conception of a *VVord* in mans minde, is the neereſt thing, that in *some* sort can shadow vnto vs the manner, how he is eternally begotten of his *Fathers substance*: & in this respect he is also called the *VVisdom*e of his *Father*, *Proverb.* 8, 12. Secondly, because that by ^f *him*, the *Father* hath from the beginning declared his will fur our salvation: hence called *λόγος*, quasi *λέγων*, the *Person* speaking with, or by the *Father*. Thirdly, because he is the chiefe *g* argument of all the *VVord* of *God*; or that *VVord*, whereof *God* spake, when hee promised the blessed Seede to the *Fathers*, vnder the old Testament.

The third *Persō* is named the *h* holy Ghost: first, because hee is *i* spirituall without a body: secondly, because he is *spired*, & as it were breathed from both the *k* *Father* and the Sonne, that exterior *λόγος*, *λόγος* interioris effigies quasi est; ita aternus ille *λόγος* ὑποστατικὸς aterni Patris imago est, & maiestatis character. *Heb.* 1. 3. *f* *Ioh.* 1. 18. *Iren.* 1. 4. c. 13. *g* *Acts.* 10. 43. *Heb.* 1. 1. *Luk.* 24. 27. *Ioh.* 5. 45. *Acts.* 3. 22. 23. 24. *h* *Isa.* 63. 10. 2. *Cor.* 13. 13. *i* 1. *Ioh.* 4. 14. 1. *Cor.* 3. 17. *k* *Ioh.* 20. 21. 22. *Gal.* 4. 6. *Ioh.* 25. 26.

a *Isa.* 63. 16. *Eph.* 3. 14. 15. *b* *Pro.* 30. 4. *c* *Psal.* 2. 7. *d* *Heb.* 1. 3. *Phil.* 2. 6. *e* *Basil.* *sup.* 5. *Iohan.* *Sicut mens cogitando in seipsum reflectitur.* *ὁ λόγος internum genuit; ita meus illa aterna, qua est Deus pater in seipsum intelligendo reflexa λόγος aeternum modo ineffabilis genuit; Et sicut* *is,*

1. Pet.

1. 15. 16.

* 2. Cor.

3. 18.

1. Thes.

5. 23.

1. Pet.

1. 2.

1 Origo

essentia

in divi-

nis nulla

est origo

personarum

lo-

cum ha-

bet in fi-

lio &

spiritu

sancto.

Pater

enim est

prior fi-

lio, non

tempore

sed ordi-

ne. Al-

lited.

† Mar.

28. 19.

1. Ioh.

5. 7.

* Ideo

dicitur

Pater,

ἀναρ-

χός &

ἀγέν-

νητος.

2 Filius

Dei

ὁ λόγος

Ⓞ, quoad

essentiam

absolutam

est quidem

à se-

ipso &

αὐτόθεο

Ⓞ, sed

ratione

τῆς πρὸς

τὸν πατέρα

ὑπάρχουσ,

scilicet esse

personalis

per

is, proceedeth from them both. And he is called *holy*, both because hee is a *holy* in his owne nature, and also the immediate * *sanctifier* of all Gods Elect people.

2. By their Order, thus:

THe Persons of the Godhead are either the Father, or those which are 1 of the Father.

The Father is the † *first persō* in the glorious Trinity, * having neither his being, nor beginning of any other, but of himselfe; begetting his Sonne, & together with his Sonne, sending forth the Holy Ghost from everlasting. The persons which are of the Father, are those, who in respect of their personall existence, haue the *whole Divine Essence*, eternally communicated vnto them from the Father. And those are either from the Father alone, as the Sonne, or from the Father and the Sonne, as the Holy Ghost.

The Sonne is the second Person of the glorious Trinity, & the onely begottē Sōne of his Father, not by Grace, but by nature; having his 2 being of the Father alone, and the *whole being* of his Father, by an eternal, and incomprehensible generation: & *vwith*

ὁ λόγος Ⓞ, quoad essentiam absolutam est quidem à seipso & αὐτόθεο Ⓞ, sed ratione τῆς πρὸς τὸν πατέρα ὑπάρχουσ, scilicet esse personalis per aternam generationem à patre existit: ideoque non est αὐτῷ Ⓞ. Ioh. 6, 38. 39. Ioh. 5. 19. Mich. 5. 1. Ioh. 1. 1.

the Father, sēdeth forth the holy Ghost. In respect of his *absolute Essence*, hee is of *himselfe*, but in respect of his *Person*, hee is, by an *eternall generation* of his Father. For the *Essence* doth not beget an *Essence*, but the * *persō* of the Father begetteth the *persō* of the Son, & so hee is *God of God*, & hath from his Father the beginning of his *Person* & *Order*, but not of *Essence* & *Time*.

The Holy Ghost is the third Person of the blessed Trinity, † proceeding & sēt forth, equally from both the Father and the Son, by an internall and incomprehensible *spiration*: For as the Son receiveth the whole divine *Essence* by *generation*; so the Holy Ghost receiveth it wholly by *spiratiō*.

This Order betwixt the three persons appeares, in that the Father begetting, must in order be before the Sonne begotten; and the Father and Sonne before the Holy Ghost, proceeding from both.

This Order serues to set forth vnto vs two things: first the manner how the Trinity worketh in their *externall actions*: as that the Father worketh of himselfe, by the Sonne and the Holy Ghost; the Sonne frō the Father, by the Holy Ghost; the Holy Ghost from the Fa-

* Psal,

2. 7.

Heb.

1. 5.

Aliud

est ha-

bere Es-

sentiā

diuinā

ā seipso;

et ha-

bere es-

sentiā

diuinā

ā seipsa

existen-

tiam: re-

mota e-

nim re-

latione

ad Pa-

trēm so-

lū restat

Essen-

tia, quā

est ā se-

ipsa;

hinc fi-

lius di-

citur

princi-

piatus,

non es-

sensia-

tas.

Th. Sū.

p. q. 33.

† Ioh.

15.

16. & 16. 15. therefore Rom. 8. 9. the Holy Ghost is called the Spirit of Christ. 1 Spiritus S. ā Patre et ā Filio procedit, tanquam ab uno et eodem principio in duali tantum personis subsistente, non autem tanquam a duobus ac diuersis principijs.

a Hinc
Dei no-
men sa-
pe in
scriptu-
ris Pa-
tri

κατ'

ἐξ ὧν

tribuitur.

Ioh.

14. 1.

Rom.

8. 3.

1. Cor.

8. 6.

1. Cor.

15. 24.

b Mat.

11. 25.

26. 27.

Ioh. 5.

19. 20.

21. 22.

23.

Ioh. 11.

41. 42.

Ioh. 12.

49.

* 1. Cor.

5. 18.

&c.

c Incar-

natio

Verbi

proprie

non Pa-

tri nec Spiritui

Sacrosancti

nisi κατὰ

ἐνδοξίαν καὶ θαυ-

ματουργίαν

competit.

Damas. 1. de orthod. fid. c. 13.

Im-

plevit carnem Christi Pater & Spiritus S sed m. i. e. s. t. a.

te, non susceptione. Aug. serm. 3. de Ten. Ioh. 3. 16. Rom.

8. 12. & 5. 8. 10. Hoc mirum factus semper mens cogitet.

an. Hoc est, ne dubit. i. scilicet lere parta filius. Melanct. Vt qui

erat in divinitate Dei filius, fieret in humanitate homi-

nis filius, ne nomen filii ad alterum transferebat, qui non

esset aeterna natiuitate filius. Aug.

ther & the Sonne. Secondly, to distin-
guish the first & immediate beginning,
from which those externall & com-
mon actions doe flow. Hence it is,
that forasmuch as the Father is the
fountaine and originall of the Trinity,
the beginning of all externall wor-
king: the ^a Name of God in relation,
& the title of Creator in the Creed, are
given in a speciall manner to the Fa-
ther; our Redemption to the Sonne; and
our Sanctification to the person of the
holy Ghost, as the immediate agents of
these actiōs. And this is also the cause,
why the Son, as he is Mediator, refer-
reth all things to the ^b Father, not to
the Holy Ghost; and that the Scripture
so often saith, that we are reconciled
* to the Father.

This divine order or Oeconomy ex-
cepted, there is neither first nor last,
neither superioritie nor inferioritie a-
mong the three persons, but for Nature
they are coessentiall, for Dignity coe-
quall, for Time coeternall.

The whole divine essece is in every
one of the three Persons; but it was in-
carnated ^c onely in the secōd person of

tri nec Spiritui Sacrosancti κατὰ ἐνδοξίαν καὶ θαυ-
ματουργίαν competit. Damas. 1. de orthod. fid. c. 13. Im-
plevit carnem Christi Pater & Spiritus S sed m. i. e. s. t. a.
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nis filius, ne nomen filii ad alterum transferebat, qui non
esset aeterna natiuitate filius. Aug.

the *VVord*, and not in the person of the *Father*, or of the *holy Ghost*, for three reasons.

First, that God the *Father* might the rather set forth the greatnesse of his loue to *Mankind*; in giving his *first* and *onely begotten Sonne*, to be incarnated, & to suffer death for mans salvation.

Secondly, that he, who was in his *Divinity* the *Sonne of God*, should bee in his *Humanity* the *Son of Man*: lest the name of *Sonne* should passe vnto another, who by his *eternall nativity* was not the *Sonne*.

Thirdly, * because it was meetest, that that person, who is the *substantiall Image* of his eternall *Father*, should restore in vs the *spirituall Image* of God, which wee had lost.

In the *Incarnation*, the *Godhead* was not turned into the *Manhood*, nor the *Manhood* into the *Godhead*, but the *Godhead*, as it is the *second person*, or *VVord*, assumed vnto it the *Manhood*, that is, the *whole nature of man*, body and soule, and all the naturall proprieties and *infirmities* thereof, sinne excepted.

The *Second Person* tooke not vpon him the person of man, but the *Nature* of man. 1 So that the humane nature

individuum à natura diuina, etsi non sit distincta persona. Keck. Syst. Theol. lib. 3. p. 119.

* Congruebat
filium
assume-
re hu-
manam
naturā,
ut hac
persona
quā est
substan-
tialis
imago
aterni
Patris,
restitue-
ret ima-
ginem
Dei in
nobis
corrup-
tam,
Athan.
Heb. 2.
17. 18.
Heb. 4.
15.
a Infir-
mitates
mera
priva-
tionis,
non pra-
ua dis-
positio-
nis.

1 Hu-
mana
natura
est di-
stinctum

hath no personall *subsistence* of it owne, (for then there should be *two* Persons in Christ;) but it subsisteth in the *VWord*, the second person. For, as the soule & body make but one Person of Man; so the Godhead & Manhood make but one Person of Christ.

²The two natures of the Godhead and Manhood are so really united by a *Personal union*, that as they cā never be separated asunder, so are they not ³confounded; but remaine still distinguished by their severall & Essentiall *proprieties*, which they had before they were united. As for example, the infinitenesse of the *divine*, is not communicated to the *humane* nature; nor the finitenesse of the *humane*, to the *divine* nature.

Yet by reason of this personall *uniō*, there is such a *communion* of the *proprieties* of both natures, that that which is proper to the one, is sometimes attributed to the other nature. As, that God ⁴*purchased the Church* with his owne blood: And, that hee will judge the *VWorld* by that Man whom hee hath appointed. Hence also it is, that though the *Humanity* of Christ be a created, & therefore a *finite* and *limited* nature, & cannot be *every where* present, by a *actuall* posi-

² *Vniri Hypo- staticè Deum & hominem nihil est aliud quam naturam humanam non habere propriam existentiam. sed assumptam esse à verbo aeterno, an ipsam verbi substantiam.*
Bellar. de incarn. lib. 3. c. 8.
³ *Salvis & distinctis momentibus proprietatibus naturarum assumptis, quam assumpta.*

4 *Act. 20. 28. Act. 17. 31.*
s. D. Field of the Church, book, 3. cap. 35.

tion

tion, or locall extension, according to his ⁶ *naturall being*: yet because it hath communicated vnto it the *personall Subsistence* of the Sonne of God, which is infinite, and without *limitation*; & is so vnited with God, that it is no *where* severed from God; the body of Christ, in respect of his ¹ *personall being*, may rightly bee said to bee *every where*.

3. The *Actions* by which the three persons be distinguished.

The *actions* are of two sorts, either *Externall*, respecting the creatures; & those are after a sort common to every one of the three *Persōs*: or *Internall*, respecting the *Persons* only amongst themselves, and are altogether ² *incommunicable*.

The *Externall* and communicable *Actiōs* of the three *Persons* are these:

The *creation* of the *VWorld* peculiarly belōging to God the *Father*: The *redemption* of the Church to God the *Sōne*: And the *sanctificatiō* of the *Elect*, to God the *Holy Ghost*. But because the ³ *Father* created, and still governeth the *VWorld* by the *Sonne* in the *Holy Ghost*, therefore these *externall actions* are indifferently, in ⁴ *Scripture*, oftentimes ascribed to each of

6 *Secundum esse naturale Christus non est ubique.*

1 *Secundum personalem Christus est ubique.*

2 *In operibus ad extra tres personae operantur simul, servato ordine personarum in operando.*

3. Rom. 11. 36.

4 *As redemption*

Actior.

20. 28.

and *sanctification*

1. Pet. 1. 2.

to the *Father.*

Creation

tion

1. Ioh. 3. and *Sanctification* 1. Cor. 1. 2. to the *Son.* *Creation* Ps. 33. 6. & *Redemption* Eph. 4. 30. to the *Holy Ghost.* Ioyntly all to each 1. Cor. 6. 11. *Operis Trinitatis ad extra indivisa, ad intus divisa.*

these three *Persōs*, & therefore called *communicable* and divided *Actions*.

The *Internall* and *incommunicable Actions*, or *proprieties* of the three *Persons*, are these:

1 To *beget*; and that belongeth onely to the *Father*: who is neither made, created, nor begotten of any.

2. To be *begotten*: and that belongeth onely to the *Sonne*, who is of the *Father* alone, not made, nor created, but begotten.

3. To *proceed* from both: & that belongeth onely to the *Holy Ghost*; who is of the *Father* and the *Sonne*; neither made, created, nor begotten, but *proceeding*.

So that vwhen wee say, that the *Divine* Essence is in the *Father* *unbegotten*: in the *Sonne* *begotten*: & in the *Holy Ghost* *proceeding*: wee make not three *Essences*, but onely shew the divers *māners* of *subsisting*, by which the *same* most simple, *eternall* & *unbegotten* *Essence* *subsisteth* in each *Person*: namely, that it is not in the *Father* by *generation*: that it is in the *Sonne* *communicated* from the *Father*, by *generation*: and in the *Holy Ghost*, *communicated* from both the *Father* & the *Sonne* by *proceeding*.

These are *incommunicable Actions*; and doe make, not an *essentiall*, *accidentall*, or *rationall*, but a *real* *distinction*.

1 *Persona* *nomen*, *nō* *est* *aliquid* *ab* *essentia* *abstractum* *ac* *separatum*. *Scilicet* *Thes.* *disp.* 2. *Persona* *est* *ipsa* *essentia* *divina*, *contracta* *ad* *certum* *et* *peculiarē* *subsistentiā* *modum* *Zanchius.* *Persona* *gignit*, *et* *gignitur*; *Essentia* *nec* *gignit*, *nec* *gignitur*, *sed* *communicatur*. *Alsted.*

etion

tion betwixt the three *Persons*. So that hee who is the *Father* in the *Trinitie*, is not the *Sonne*: Hee who is the *Sonne* in the *Trinity*, is not the *Father*: Hee who is the *Holy Ghost* in the *Trinity*, is neither the *Sonne*, nor the *Father*, but the *Spirit*, proceeding from both; though there is but *one* & the same *Essence* common to *all three*. As therefore we beleue, that the *Father* is *God*, the *Sōne* is *God*, & the *Holy Ghost* is *God*: so we likewise beleue, that *God* is the *Father*, *God* is the *Sōne*, & *God* is the *Holy Ghost*. But by reason of this *reall distinction*, the *person* of the one is not, nor neuer can be the *Person* of the other. The three *Persons* therefore of the *Godhead* doe not differ from the *Essence* but *formally*; but they differ *really* one from another, and so are distinguished by their *hypostatical* proprieties. As the *Father* is *God* begetting *God* the *Son*; the *Sonne* is *God* begotten of *God* the *Father*; & the *Holy Ghost* is *God* proceeding from both *God* the *Father*, & *God* the *Sonne*. Hence it is, that the *Scripture* use the name of *God* two manner of waies: Either *Essentially*, & then it signifieth the three

1 *Quum*
un- m
cogito,
trum
incom-
prehensi-
bili luce
invol-
bor.
Nazian.
2 *Quā-*
vis
persona
cum Es-
sentia
non sit
omnino
idem,
non ta-
men ab
ea est
omnino
aliud:
differt
non nu-
mero,
quia sic
in divi-
nis foret
quater-
nitas;
non re,
quia Es-
sentia de
personis
prædi-
catur,
sed for-
maliter
τὸ αὐτὸ
ἓως,
sive ra-
tione ra-

tiocinante: *Essentia divina non differt à personis, ut res à rebus, sed ut res à suis modis: nam in Deo non est res & res, sed res & modus rei.* 3 *ὁ ὁσιωδῶς.* Nomen Dei essentialiter positum, non minus Filium & Spiritum Sanctum, quam Patrem designat.

Sacra-
mentum
hoc ve-
neran-
dum, non
scrutand-
um, quo
modo
plurali-
tas sit
in uni-
tate, &
unitas
in plu-
ralitate.

Scrutari
hoc te-
meritas
est, cre-
dere pie-
tas, nosse

Persons conjoyntly, or ^a Personally, & then by a Synecdoche it signifieth but one of the three Persons in the Godhead. As the Father, 1. Tim. 2. 5. or the Sonne, Act. 20. 28. 1. Tim. 3. 16. or the Holy Ghost, Act. 5. 4. 2. Cor. 6. 16.

And because the Divine Essence (common to all the three persons) is but one, we call the same Vnity. But because there bee three distinct Persons in this one indivisible Essence, we call the same Trinity. ^b So that this Vnity in Trinity, & Trinity in Vnity, is a holy mystery ³: rather to bee religiously adored by faith, then curiously searched by reason, further then God hath revealed in his VVord.

vero, vita aeterna. Bern. ^b Neque ad loquendum digne de Deo lingua sufficit, neque ad percipiendum intellectus praevallet, magis ergo glorificare nos convenit Deum, quod talis est, qui & intellectum transcendit, & cognitionis initium superat, Chrysost. Hom. 2. Heb. ³ De Deo loqui etiam vera periculosissimum est. Arnob. ⁴ Lingua, mente, & cogitatione haerescō, quoties de Deo sermonem habeo. Nazian.

Thus farre of the divers manner of being in the Divine Essence: now of the Attributes thereof.

a Con-
descendit
nobis
Deus,
ut nos
confur-
gamus
ei, Au.
de spec.
c. 112.

A Attributes are certaine descriptions of the Divine Essence, delivered in the Scriptures, according to the weaknes of our ^a capacity, to helpe vs the better to vnderstand the nature of Gods Essence, and to discern it from all other Essences.

The Attributes of God are of two sorts, either nominall, or reall.

The

The Nominall Attributes are of three sorts: first, those which signifie Gods Essence: secondly, the Persons in the Essence: thirdly, those which signifie his essentiall workes.

Of the first sort, is the name *Iehovah*, or rather * *Iehuah*, which signifieth eternall being of himselfe; in whom being without all beginning & end, all other beings both begin & end, *Isa. 42. 8. Psal. 83. 18.*

God tels *Moses* *Exod. 6. 2.* that he was not knowne to *Abraham*, *Isaac*, & *Jacob*, by his name *Iehovah*. (Not but that they knew this to be the name of God: for they used it in all their Prayers) but because they lived not to see God effecting indeed, that which he promised them; in graciously delivering their seede out of *Egypt*, & in giving them the real possession of *Canaan's Land*; & so to be not onely God Almighty, by whom all things wer made; but also performing indeed to the children, that which he promised in his Word to the Fathers: which this name *Iehovah* especially signifieth. And for this cause, *Moses* calls God first *Iehovah* when the universall creation had his absolute being, *Gen. 2. 4.* And this admirable name is graven on the *Decalogues* forehead, which

legendus est de gradibus divinarum patefactionum. Gerard. loc. 3. de Nat. Dei. Ex usu scriptura res tunc dantur fieri, quando sunt manifesta. Sic dicitur, Spiritus sanctus nondum erat, id est, nondum innotuerat. Al-

Red. Lex. Theol. c. 1.

B 5

1. Exo.

15. 3.

Ab Ha-

vah vel

Hai. h.

Esse na

ita De

est a se

ipso, ut

sit suum

esse, &

om-

ni-

ty.

Omnes

hujus

mnis

litera

sunt spi-

rituales,

ut demo-

stratur

Deum

esse spi-

ritum.

P. Mart.

loc.

com.

cap. 11.

P. Mon-

tan.

de arc.

ser. c. 1.

* Ieho-

vah non

habet

plurale,

& in

scriptu-

ris soli

vero

Deo tri-

buitur.

2. Locus

Exo. 6.

3. intel-

ligendus

est de gradibus

divinarum

patefactionum.

Gerard.

loc. 3. de

Nat. Dei.

Ex usu

scriptura

res tunc

dantur

fieri,

quando

sunt

manifesta.

Sic dicitur,

Spiri-

tus sanctus

nondum

erat,

id est,

nondum

innotuerat.

Al-

Red. Lex.

Theol. c. 1.

was

was pronounced upon the *Israelites* deliverance, to bee the *Rule of Righteousnesse*; after which they should serue their Deliverer in the promised Land.

This *Name* is so full of Divine Mysteries, that the *Iewes* hold it a sin to pronounce it; but if it be no sin to write it, why should it be vnlawfull to pronounce it?

This Holy Name of God teacheth vs;

First, what God is in himselfe, namely, *an eternall being of himselfe*.

Secondly, how hee is vnto others, because that from him *all other Creatures* haue received their *being*.

Thirdly, that vve may confidently beleue his promises: for hee is named *IEHOVAH*, not onely in respect of *being*, & causing al things to bee; but especially in respect of his *gracious promises*, which without faile he wil fulfil in his appointed time, & so causeth that to be, which was not before. And so this *name* is a *golden pledge* vnto vs, that because he hath *promised*, hee will surely vpon a *our repentance* forgiue vs all our sins; at the time of death, b receive our *Soules*, & in the *resurrection* c raise vp our *Bodies* in glory to life everlasting.

The second name denoting Gods essence, is *Eheieh*; but once read, *Exod. 3. 14.* of the same root that *IE-*

HOVAH;

Quod
licet
scribere,
effari
cur non
liceret?
Theod.
in Epit.
Eus æ-
ternum
αὐ-
τοῦ.
Fons est
πλάτης
ἐστίας.

In pro-
missio-
nibus
Iehova
est αὐ.
a Isai.
55. 7.
b Ioh.
12. 26.
Ioh. 14
2. 3.
c Ioh.
6. 40.
Ioh. 11.
5.

HOVAH; and signifieth, I AM, or I VVIL BE: for when *Moses* asked God by what name hee should call him; God thē named himsele, *Eheieh Ascher Eheieh*; I am that I am: or I vvill be that I vvill be: signifying, that hee is an eternall, vnchangeable Being: For seeing every creature is temporary and mutable; no creature can say: *Ero qui ero*: I vvill be that I vvill bee. This name in the New Testament is given to our Lord Christ, when he is called *Alpha and Omega, The beginning, and the ending, ¹ vvhich is, vvhich vvvas, & vvhich is to come, The Almighty, Apoc. 1.8.* For all time past and to come, is a ye present before God. And to this name Christ himsele alludeth *Iohan. 8, 58. Before Abraham vvvas, I AM.*

This Name should teach vs likewise to haue alvayes present in our minds our first *creation*, present *corruption*, and future *Glorification*, and not content our selues with *I vvvas* good, or *I vvill be* good, but to bee good presently; that when-ever God sends for vs, hee may finde vs prepared for him.

The third name is *Iah*, which as it comes of the same roote, so is it the contract of *Iehovah*, and signifieth Lord, because he is the * beginning and Being of beings. It is a ^a name for the most part, ascribed vnto God,

when

I o cōv
xgā o
hv ē
ō ēp xō-
μz-
y cō.

* Deus
est causa
causa-
rum &
Ens en-
cium,
a Ps. 63.
19.

Psal.
101. 13.

Psal.
106. 1.
48.

Pf. 113.
1. 79.

Psal.
112. 1.

Sc.

Pf. 113.
1. 9.

Pf. 115.
17. 18.

Psal.
116. 19.

Psal.
118 5.

14.

Pf. 130.
34.

when some notable deliverance or benefit comes to passe according to his former promise: and therefore all creatures in heaven and earth are commanded to celebrate and praise God in this name *Iah*.

The fourth is *Kύριος*, Lord, used often in the New Testament: for *Kύριος* or *κυριος* signifieth, *I am*. Hence *κύριος*, signifieth the first Essence of a thing, or authority. VVhen it is absolutely given to God, it answereth to the Hebrew name *IEHOVA*, & is so translated by the seventie Interpreters: for God is so a Lord, that he is of a *himselfe*, & Lord of all. This name should alwayes put vs in remembrance to obey his commandements, and to feare his judgements, and submit our selues to his blessed will & pleasure, saying with *Eli*, *It is the Lord, let him doe what seemeth him good*, 1. Sā. 3. 18.

The fifth is *Θεός*, God, 600 times used in the New Testament: and of prophane VVriters commonly. It is derived c *ἐκ τοῦ θεῖν*, because he runnes thorow, and compasseth all things: or *ἐκ τοῦ αἰθερῖν*, which signifieth to burne and kindle: for God is *Light*, & the author both of *Heate*, & *Light* and *Life*, in all Creatures, either immediatly of himselfe, or mediately by secundary causes. The name is vsed either *improperly*, or *properly*. *Improperly*, when it is given either fi-

guratiuely

Iunius
in Ire-
nico.

a *ω-
τοκύ-
ριος*.
Polan.
Synt.
Theol.
1.2. c 6.
b *Mal.*
1.6.
c *Plato*
in *Cra-
tylo*.
Hinc
illud
Virgil.
Deum
namque
ire per
omnes
terrasq;
tractus-
que
maris
Z *in-*
ebius.
d *Deus*
est lux
ἀπὸ
στ-
τος.

guratively to * Magistrates, or false-
ly to † Idols. But when it is properly
& absolutely taken, it signifieth the
Eternall Essence of God, being aboue
all things, and through all things: gi-
ving life and light to all creatures, &
preserving and governing them, in
their wonderfull frame and order.
God seeth all in all places: Let vs
therefore every where take heede
what wee doe in his sight.

*Thus farre of the names which si-
gnifie Gods Essence.*

The name which signifieth the
Persons in the Essence, is chiefly one,
Elohim.

Elohim * signifieth the mightie
Iudges: It is a name of the plural nū-
ber, to expresse the Trinity of Persōs
in Unity of Essence. And to this pur-
pose the Holy Ghost beginneth the
Holy Bible with this plurall name of
God, joyned with a Verbe of the sin-
gular number; as Elohim Bara, *Dii*
creavit, The 2 mighty Gods, or all the
three Persons in the God-head created.
The lewes also note in the Verbe ברא
Bara, consisting of three Letters, the
mysterie of the Trinitie. By ב Beth,
Ben, the Sonne: by ר Resh Ruah the
Spirit: by א Aleph Ab the Father. But
this holy Mystery is more cleerely
taught by Moses, Gen. 3. 22. And IE-

* Ioh.
10. 34.
† 1. Cor.
8. 5.
1 Incū-
bit no-
bis ne-
cessitas
recte
vivendi:
cum
omnia
quæ fa-
cimus,
facta
sint
coram
oculis
Iudicis
cuncta
vidētis,
Boetius.
* Nomē
Elohim
est per-
sonarum
δία-
κρισι-
μόν.
Asted.
Quum
Elohim
de una
persona
dicitur,
Synec-
dochicē
dictum
est pro-
pter Es-
sentiae
unita-
tem.

Iunius. 2 The like you may reade, Deut. 6. 4. Ios. 24.
19.

HOVAH

HOVAH *Elohim* said: Behold, the Man is become as one of us. And Gen. 19. 24. IEHOVAH rained upon Sodom and upon Gomorrah, brimstone and fire from Iehovah out of Heaven: that is, God the Sonne, from God the Father, who hath committed all judgement unto the Sonne, Ioh. 5. 22. See Psal. 33. 6. Isa. 63. 9, 10. The singular number of *Elohim* is *Eloah*, derived of *Alah*, be *suore*; because that in all waightie causes, when necessity requireth an oath to decide the truth, wee are onely to sweare by the Name of God, which is the great and righteous Iudge of Heaven & Earth.

This Name-*Eloah* is but seldome vsed, as *Abak*, 3, 3. *Iob* 4, 9. *Iob* 12, 4. and 15, 8. 36, 2. *Psalm* 18, 32. *Psalm* 114, 7. Once it hath a Noun plurall joyned to it, *Iob* 35, 10. None saith, Where is *Eloah* Gofai, the Almighty my Maker? to note the mystery of the eternall Trinity. Many times also *Elohim*, the plurall number, is joyned with a verbe plurall, to expresse more emphatically this Mystery, Gen. 35, 7. 2. Sam. 7, 23. * *Iosh*. 24, 19. *Ierem*. 10, 10. *Elohim* is also sometimes Tropically given to Magistrates, because they are Gods Vicegerents, as to Moses, Exod. 7, 1. IEHOVAH said unto Moses, I haue made thee *Elohim* to Pharaoh, that is, I haue appointed thee an Embassador, to represent the person

Sic
Marcus
Are-
thusus
in Smir-
nenfi
Conci-
lio san-
cti ex-
posuit.
Socrat.
Ecclef.
Hist. l.
2. cap.
30.

This
place
well
vrged,
had
grinded
Artius in
pieces.

* Elo-
him
Kedo-
schim
Hu. Dii
sancti
ipse.

person of the true *Three-one* God, & to deliver this message and will unto Pharaoh. As oft therefore as wee reade, or heare this name *Elohim*, it should put vs in minde to consider, that in one divine *Essence* there are *three distinct Persons*, and that God is *IEHOVAH Elohim*.

Now follow the names which signify Gods Essentiall workes, which are these five especially.

EL, which is as much as the *strong God*,¹ and teacheth vs, that God is not onely most strong, and fortitude it selfe, in his owne *Essence*: but also that it is hee, that giveth all strength & power to all other *Creatures*. Therefore Christ is called, *Esa 9, 6, El Gibbor, The strong, most mighty God*. Let not Gods children feare the power of enemies, for *El* our God is more strong then they.

2. *Shaddai*; *that is, *Omnipotent*. By this name, God usually stiled himselfe to the Patriarches, *I am El Shadday, The strong God, Almighty*. Because hee is perfectly able to defend his servants from all evill: to blesse them with all spirituall and temporall blessings, and to performe all his promises, which he hath made unto them for this life, and that his children with sufficiency of all grace, as the mother the childe with the milke of her breasts.

1 Hence Els in Hebrew as Mat. 27. 46, and Elohi, in the Syriacke, as Mar. 15. 31. deth signifie, my God, 2. Chro. 32. 8.

* The 70. turne it *עֲלֵי-טֶרַח*: It is derived of *Dai*, sufficiency, & the *Rela- tive* shed, the same that *אֵל-טֶרַח* or of *Shadi*, Dugge, because God feedes

the living which

which is to come. This name belongeth *onely* to the *Godhead*, & to no Creature, no, not to the *humanitie* of *Christ*. This may teach vs, with the Patriarches, to put our whole confidence in God, & not to doubt of the true performance of his promises.

3. 1 *Adonai*, my Lord; This name, as the *Massorets* note, is found 134 times in the Old Testament. *Analogically* it is given to creatures, but properly it belongeth to God alone. It is vsed, *Mal. i. 6.* in the plurall number, to note the *mysterie* of the holy *Trinitie*. If I bee *Adonim*, Lords, *vwhere* is my feare? *Adonai* the singular, *Adonim* the plurall number. This name is given to *Christ*, *Dan. 9. 17.* Cause thy face to shine vpon thy *Sanctuarie* that is desolate, for *Adonay* (the Lord *Christ*) his sake. The hearing of this holy name, may teach every man to obey Gods Cōmandements, to feare him alone, to suffer none besides him to raigne in his conscience, to lay hold, (by a particular hand of faith) vpon his VVord and promise, and to challenge God in *Christ* to bee his God, that he may say with *Thomas*, *Thou art my Lord and my God.*

4. Is *Helion*: that is, *most High*, *Tf.*

1 A
name
com-
pounded
of Ai,
My.
Adon,
Lord.
Adon
deriva-
tur ab
Eden,
basis:
quia
Deus est
funda-
mentum
& sustē-
tor
omnium
creatu-
rarum.
Hinc
Adon,
Domi-
nus cui
rei do-
mesticæ
cura in-
cumbit.
& ei tā-

quam columnæ inbitur. Quando de creaturis usur-
patur *Adonai*, est Iod cum *Patach*: sed de Creatore
cum *h. m. etz.* Ab *Adonai* manasse videtur Ethnicorum
Añvā.

9.2. *Pf.* 91.1. and 92.9. *Dan.* 4.17. 24. 25. 34. *Acts* 7.47. This name *Gabriel* giveth unto God; telling the Virgin *Mary*, that the child which should be borne of her, should be the † Sonne of the most High, *Luke* 1.32. This teacheth, that God in his Essence & glory exceedeth infinitely all Creatures in Heaven and Earth. Secondly, that no man should bee proud of any earthly honour or greatnesse. * Thirdly, if wee desire true dignity, to labour to haue communion with GOD in grace and glory.

3. *Abba*, a Syriacke name, signifying Father, *Rom.* 8. 15. This is sometimes used *Eſſentialy*, as in the Lords Prayer. Secondly, *Personally*, as *Matth.* 11.25. For God is Christs Father by nature, and Christians by adoption and grace. Christ is called the everlasting Father, *Iſa.* 9.6. because he regenerates vs vnder the new Testament. God is also called ^a the Father of light, *Iam.* 1. 17. because God dwelleth in inaccessible light, *1. Tim.* 6. 16. & is the Author, not onely of the Sūnes light, but also of all the light, both of naturall reason, & supernaturall grace, ^b Which lighteneth every man that commeth into the World. This name teacheth vs, that all the gifts which we receiue from God, proceed from his meere fatherly loue. Secondly, that we should loue him againe, as deare

C

children,

† ὁ υἱος
τοῦ
θεοῦ
58:
So the
diuell
ſailed
Christ,
the ſone
of God.
The
moſt
High.
Luke
8. 28.
* For
what
is earth-
ly great-
neſſe,
compa-
red to
Gods
High-
neſſe?

α Πα-
τερ τοῦ
θεοῦ.
Of whose
ſubſtance
the light
of the
Sun is
but a
shadow.

^b *Ioh.*
1.9.

children. Thirdly, that wee may in all our needs and troubles, be bold to call vpon him as a Father, for his helpe and succour. Thus should vvee not heare of the sacred Names of God, but wee should thereby be put in minde of his *goodnesse* vnto vs, and of our *duties* vnto him: And then should we finde how comfortable a thing it is, to doe every thing in the *Name of God*. A phrase vsuall in every mans *tongue*; but the true comfort thereof (through ignorance) knowne to few mens *hearts*.

It is a great *vnwisdom*e, and an vn-speakeable matter, for the strengthening of a Christians *Faith*, to know, how in the mediation of *Christ*, to invoke God by *such a name*, as whereby he hath manifested himselfe to be most willing, and best able to helpe and succour him in his present need or aduersitie. The ardent desire of knowing God, is the surest testimony of our *loue* to God, & of Gods *favour* to vs. *Because hee hath set his *loue* vpon mee, therefore I *vill deliver him*: I *vill set him on high*, because hee hath *knowne my name*, hee shall call vpon mee, & I *vill answer him*, &c. And it is a great strengthening of faith, with vnderstanding to begin every actiō in the *Name of God*. Thus farre of the *nominal* attributes.

The *reall* Attributes are of two

* Ps. 91.

14. 15.

Intel-

ligentia

habent

aliquid

simile

mate-

ria.

aliquid

simile

form.e.

Solus

Dens

simplex

est, in

quo ni-

hil in

poten-

tia, sed

in actu

omnia,

imo ip-

se pu-

rus, pri-

mus.

medius,

ultimus

actus.

Scal.

Exere

6. Sect.

2. Inst.

Martyr.

7. 120,

d Or-

ho ilx.

forts: either *absolute* or *relative*.

The *Absolute Attributes* are such, which cannot in any sort agree to any creature, but to God alone.

These are two: *Simpleness* and *Infiniteness*.

Simpleness, is that whereby God is voide of all *composition*, *division*, *multiplication*, *accidents*, or parts compounding, either sensible, or intelligible, so that what-ever hee is, hee is the same essentially.

It hinders not Gods simpleness that hee is three: because God is three, not by *composition of parts*, but by *coexistence of Persons*.

^a *Infiniteness*, is that, whereby all things in God are voide of all *measure*, *limitation*, and *bounds*, above and beneath, before and after.

From these two doe necessarily flow three other *Absolute* attributes:

1. *Unmeasurableness*, or *ubiquity*, whereby he is of infinite extension, filling heaven & earth, containing all places, and not contained of any space, place, or bounds, & being no where absent, is every-where present.

There are 4. degrees of Gods presence: the first is *Universal*, by which God is *repletively* every where, *inclusively*, no where.

dimidia parte sit dimidius, aut tanquam in majori parte major Dei pars sit, in minore minor, sed ubique totus, & in seipso totus est. Aug. Deus est intellectualis Sphæra, cujus centrum est ubique, circumferentia vero nusquam. *Trism.*

a Intelligentias, cū sint entia alia ab infinito Ente, finitas esse necesse est: nam duo infinita nequeunt esse, neque in natura, neque extra naturā. Essent. n. duo principia prima. Scal. Exerc. 359. Selt. 3. b Act. 7. 48. Psal. 145. Job 31. 7. &c. 2. Chr. 2. 5, 6. Ps. 139. 5. &c. Jer. 23. 23, 24. Deus est ubique, non ita ut in

* *Psal.*

19. 1.

Hof.

2. 21.

a 1. *Cor.*

3. 16.

6. 19.

2. *Cor.*

6. 16.

b *Col.*

2. 8.

c *Rom.*

1. 23.

Isa.

40. 28.

Pf. 102.27. *Ec.*d *Apo.*

1. 8.

1. *Sam.*

15. 29.

Num.

23. 19.

Mal.

3. 6.

Rom.

11. 29.

Iam.

1. 18.

*Poeni-**tentia**cum de**Deo e-**nuncia-**tur, non**affectum**in Deo,**sed effe-**ctum**Dei in**homini-**us fi.**gnificat,**Alsted. e**Isa. 44. 6.**Iam. 5. 19.**Dan. 6. 26.**Heb 12. Apic 4. 8.**Creaturae quaedam aeternae sunt à**posteriori, à priori solus Deus est aeternus,**Alsted.**Lex. Theol. cap. 2.*

Secondly, *Speciall*, by which God is said to bee in *heaven*, because that there his *Pouuer*, *VVisedome*, & *Goodnesse* is in a more excellent manner seene & enjoyed: as also because that vsually hee doth from thence power forth his *Blessings* & *Iudgements*.

Thirdly, *more speciall*, by which God^a dwelleth in his *Saints*.

Fourthly, *most speciall*, and altogether singular, by which the *whole fulnesse* of the *Godhead* ^b dwelleth in *Christ* bodily.

2. *Unchangeablenesse*, whereby God is voide of all change: both in respect of his ^c *Essence*, and ^d *VWill*.

3. *Eternitie*, whereby God is without *beginning* of dayes, or *end* of time: & without all bounds of ^e *precession*, or *succession*.

Thus farre of the *absolute Attributes*: now of the *Relative*, or such which haue reference to the *Creatures*.

The Relative Attributes are five.

- I. *Life*. II. *Understanding*. III. *VWill*.
- IV. *Pouuer*. V. *Majestie*.

THe *Life* of God is that, by which, as by a most pure & perpetuall *Act*, he not onely liveth of *himselfe*,

Alsted. e *Isa. 44. 6.* *Iam. 5. 19.* *Dan. 6. 26.* *Heb 12. Apic 4. 8.* *Creaturae quaedam aeternae sunt à posteriori, à priori solus Deus est aeternus, Alsted. Lex. Theol. cap. 2.*

but is also that ever and overflowing
Fountaine of Life, from which all
Creatures deriue their ^a *liues*: so as
that in him they liue, mooue, breath, and
haue their being. And because onely his
Life differs not from his ^b *Essence*,
therefore God is said onely to haue im-
mortalitie, 1 Tim. 6, 16.

II. The Vnderstanding, or Knowledge
of GOD, is that whereby (by one
pure *Act*) hee most perfectly ^c *knoweth*
in himselfe all things that ever
were, are, or shall be: yea, the thoughts
and imaginations of mens hearts.

This Knowledge of God is either
generall, by vvhich God knowveth
simply all things eternally, the good by
himselfe, the euill by the good oppo-
site to it; imposing to things contin-
gent, the lot of contingencie, and to
things necessarie, the Law of neces-
sitie: And thus knowing all things
in, and of himselfe, hee is the cause
of all the knowledge that is in all,
both Men and Angels. Secondly, spe-
ciall, called the knowledge of Ap-
probation; by which he particularly
^{*} knowveth, and graciously *acknowv-*

the same in God c 1. *Re.* 8, 39. *Pf.* 44, 21, *Pf.* 139, 1 & c
Ier. 17, 10. & 20, 12. *Luk.* 16, 15. *Heb.* 4, 12. *Rom.* 11, 33,
& 16, 17. & 2 Tim. 2, 19. *Mat.* 7, 13. c *Intellectus, scientia*
& *sapientia* in Deo non distinguuntur. *Tiles.* Nā sapien-
tia in homine est habitus intellectui impressus, qui de
Deo dici non debet, cuius intellectus est ipsa sapientia,
Reck. πάντα ἰδὼν· διὸς ὁφθαλμός ἐ πάν-
τα νοῖσσι. *Hes. lib. ἐργ.* ἐ ἡμέρ. *Sap.* Hence the Pla-
tonicke terme God πάντ' ὀπτην, all eye, seeing all.

a *Act.*
17, 25.
28.
Acts.
14, 15.
Psa. 42, 2
Pf. 36, 19
Ioh. 5,
26.
Heb. 3,
12.
b Hence
it is that
as
God is
called
of the
He-
brews
Eheie,
so like-
wise
Echeie
& as of
the Gre-
cians
ὁ ὢν so
also ὁ
ζῶν, &
as of the
Latines,
primu-
us, so
also pri-
mum vi-
uens: for
to be, &
to liue,
is alone
led.

ledgeth onely his Elect for his owne.

Vnderstanding also containes the VVisedome of God, by which he most wisely created al things of nothing, in number, measure, and vvaight, and still ruleth and disposeth them to serue his own most holy purpose and glory.

III. The VVill of God is that, whereby of necessity hee willeth himselfe, as the soveraigne good: and (by willing himselfe) willeth most freely all other good things, which are out of himselfe.

The vwill of God, though in it selfe it be but one, as in his Essence, yet in respect of the diversitie of objects, & effects, it is called in the Scriptures by divers names:

1. Loue, vwhereby is meant Gods eternall good vwill, vwhereby hee ordaineth his Elect to bee freely saued through Christ, & bestoweth on them all necessary graces for this life, and that to come, taking pleasure in their persons and service.

2. Justice f is Gods constant vwill, whereby he & recompenseth men & Angles, according to their workes:

xere cogantur. b Voluntas Dei semper impletur, aut de nobis, aut à nobis. De nobis impletur, sed tamen non implemus eam quando peccamus: à nobis impletur, cum bonum facimus. Aug. Ench. c. 100 Rom. 9. 11. Iam 1. 21. c Iob. 3. 18. d Psal. 45. 7. e Gen. 4. 4. f Norma Iustitiæ divinæ est Dei voluntas. Quia enim vult, ideo est iustum; non quia iustum, ideo vult. Eph. 1. 11. g Rom. 2. 5, & c. 2 Thess. 1. 6, & c. 2 Tim. 4. 8. Deut. 7. 9, 10.

a punishing

* 1. Ti.

24.

Rom. 9.

19.

Ephes.

1-5.

a Deus

volun-

tate sua

cuncta

consti-

tuit,

Trism.

in 4.

Dial.

Pim.

Hinc

Orpheus

Deum

vocat

necessi-

tatem,

ratione

scil. in-

feriorū,

quod

omnia

ipsi pa-

a *punishing* the impenitent, according to their *deserts*, called the justice of his *vvrath*; and ^b *revvarding* the faithfull, according to his promises, called the justice of his *Grace*.

3. *Mercy*, which is ^c Gods meere good *vwill*, and ready affection to forgive a penitent sinner, notwithstanding all his sins and ill deserts.

4. *Goodnesse*, ^d whereby God *vwillingly communicateth* his good with his Creatures: and because he communicates it *freely*, it is termed *grace*.

5. *Truth*, vvhwhereby ^e God willeth constantly those things vvhich hee willeth: effecting and performing all things, which he hath spoken, in his appointed time.

6. *Patience*, whereby God *vwillingly* forbearerth to punish the wicked, so long as it may stand with his justice, and vtill their ^f sinnes ripened.

7. *Holinesse*, whereby Gods nature is separated from all *prophanesse*: and

a Deus principium & finem & media rerum omnium tenens, rectaque linea incedens, è vestigio habet *δὲ*.

κὴν, id est diuinæ legis vindicem, simul ut quicquam Sanctionum ejus prætermisum est, *Aristot. lib. de mundo.*
b *Rom.*

9. 15.

16. *Ezec. 16. 6. c Psal. 103. 8. & Tit. 3. 4.* Semper invenies Deum benigniorem, quam te culpabiliorem. *Serm. 11. Bern.* Vindictæ gladium misericordiæ oleo semper acuit, *Nicoph. lib. 17. c. 3. & Psal. 145. 7. 9. 16. Matt. 16. 17.* In creaturis multa inveniuntur bona, ergo Creator multo magis est bonus; imo *αὐτὰ γὰρ θὸς* è *Ios. 13. 14. Psal. 149. 6. Num. 23. 19.* Veritas est harmonia, tum intellectus & verborum cum rebus; tum etiam rerum ipsarum cum Ideis in mente divina, *Reckerm.* Veritas Dei in verbis fides Dei dicitur, quod certo fiant, quæ ab ipso dicta sunt. Item constantia, quia sententiam non mutat. *Polan. 1a Pet. 3. 9. Rom. 2. 4. Gen. 6. 5.*

Ad poenam tardus Deus est, ad præmia velox,

Sed pensare solet vi graviore moram:

a 1 Pet.

1. 15.

1 Thess.

4. 3.

Heb. 12

14.

Mark.

15. 9.

Quanta

sanctitas

Dei, ad

cujus

aspectu

sancti

Angeli

oculos

pro sua

tenuita-

te alis

velantes

clamant,

Sanctus,

Sanctus,

Sanctus,

Iehovah

Sebaoth.

Is. 6. 2.

3.

b Psal.

106, 23

29. 40.

41.

Numb,

25. 11.

Ira Dei

non est

aliud,

quam

voluntas

punienti,

August. de ci-uitate Dei capite. 15.

libro septimo, c. 6.

Cur Deus, Hom.

Furor & ira in Deo,

non passionem mentis : sed ultionis acerbitatem no-

tant. Carth. in Apoc. 19. c 1 Cor. 11. 2.

d 2 Thess. 1. 9.

e Gen. 17. 1. Psal. 115. 3.

Mat. 11. 26. Ephes. 1. 11.

Matth.

8. 2. Deus potest omnia quæ contradictionem non im-

plicat. Aqu. 2. quæst. 25. art. 3. 4. Omnipotentia exclu-

dit omnes defectus, qui sunt impotentia, ceu, posse

neutri, mori, peccare, &c.

abhorreth all filthinesse; and so being wholly pure in himselfe, delighteth in the inward and outward a puritie and chastity of his servants, which hee infuseth into them.

8. Anger, b whereby is meant Gods most certaine and just *VVill*, in chastening the Elect, and in reuenging and punishing the Reprobates, for the injuries they offer to him and his chosen : and vwhen God vwill punish vvith rigour and severity, then it is tearmed *VVrath*, c temporall to the Elect : d eternall to the Reprobates.

i v. The Pouuer of God is that whereby hee e can simply & freely doe vwhatsoever hee vwill, that is agreeable to his nature, and whereby (as hee hath made) so hee still ruleth heaven, and earth, and all therein. This Almighty pouuer of God is either absolute; by which he can vwill, and doe more than he vvilleth or doth. Matt. 3. 9. & 26. 53. Rom. 9. 18. Or actuall, by which God doth indeed whatsoever hee will, and hindreth whatsoever hee will not haue done, Psal. 115. 3.

August. de ci-uitate Dei capite. 15. Ansel. libro septimo, c. 6. Cur Deus, Hom. Furor & ira in Deo, non passionem mentis : sed ultionis acerbitatem notant. Carth. in Apoc. 19. c 1 Cor. 11. 2. d 2 Thess. 1. 9. e Gen. 17. 1. Psal. 115. 3. Mat. 11. 26. Ephes. 1. 11. Matth. 8. 2. Deus potest omnia quæ contradictionem non implicat. Aqu. 2. quæst. 25. art. 3. 4. Omnipotentia excludit omnes defectus, qui sunt impotentia, ceu, posse

Maje.

V. *Majestie* is that, by which God of his ovyne absolute and free authority a raigneth and ruleth, as *Lord & King*, over all creatures, visible, and invisible: Having both the right and propriety in all things, as ^b from *vuhō*, and for *vuhom*, are all things: as also such a plenitude of power, that hee can pardon the offences of all whom he ^c *vwill* haue spared, and subdue all his enemies, whom he will haue ^d plagued and destroyed, without being bound to render to any Creature a reason of his doing: but making his owne most holy and just *vwill*, his onely most perfect and eternall *Lauv*.

From all these *Attributes* ariseth *one*, which is Gods soveraigne blessednes or perfection.

Blessednes is that ^e perfect and unmeasurable possession of joy and glory, which God hath in himselfe for ever: & is the cause of all the blisse and perfection, that every Creature enjoyeth in his measure.

There are other *Attributes* figuratively and improperly ascribed vnto God, in the holy *Scriptures*, as by an *Anthropomorphosis*, the members of a man, eyes, eares, nostrils, mouth, hands, feete, &c. or the senses & actions of man, as seeing, hearing, smelling, &c. perfectas in suo qualque genere: ergo ipse perfectissimus est in se & per se, *Scal. Exerc.* 146. *Sect.* 2. *Mark.* 14. 61. *Act.* 17, 25. *Rom.* 11, 35, 36. 1 *Tim.* 6. 15. *Matt.* 25, 34. *Iam.* 1, 17.

21. *Chr.*
29, 11.
12.

o *Sam.*
7, 22.

Apoc.

5, 12. 13.

bi *Chro.*

29, 14.

Hinc

Deus

dicatur

ωτο-

κρδ-

τωρ,

c *Rom.*

9. 15.

Ioh. 5.

21.

d *Luk.*

19, 27.

Psa. 2, 9.

Pf. 110,

1.

e Deus

est

Schad-

dat, five

ωτωρ-

κνς,

non solū

quia

Ipse ni-

hil de-

siderat:

sed etiā

quia ni-

hil in

eo desi-

derari

potest.

Creatu-

ras fecit

perfectissi-

mus est in se & per se, *Scal. Exerc.* 146. *Sect.* 2. *Mark.*

14. 61. *Act.* 17, 25. *Rom.* 11, 35, 36. 1 *Tim.* 6. 15. *Matt.*

25, 34. *Iam.* 1, 17.

king, vvalking, striking, &c. By an *Anthropopatheia*, the affections and passions of a man, as gladnes, grieve, joy, sorrow, loue, hatred, &c. or by an *Analogy*, as when hee is named a *Lyon*, a *Rocke*, a *Touuer*, a *Buckler*, &c. VVhose signification every ^a Commentary will expresse.

^a See
Master
Wilsons
Dictio-
nary: of
the Bi-
ble, most
profita-
ble for
this
purpose.

Of all these Attributes vvee must hold these generall Rules.

NO Attribute can sufficiently expresse the Essence of God, because it is infinite, and ineffable.

1. VVhatsoever therefore is spoken of God, is not God; but serveth rather to helpe out weake vnderstanding, to conceiue in our reason, and to vtter in our speech the Majestie of his Divine Nature, so farre as hee hath vouchsafed to reveale himselfe vnto vs in his VVord.

^b Attri-
buta
omnia
propter
ousias
τῶν
τῶν
α,
singulis
divini-
tatis
personis
compe-
runt.

2. ^b All the Attributes of GOD belong to every of the three Persons, as well as to the Essence it selfe, vwith the limitation of a personall propriety. As the mercy of the Father, is mercy begetting: the mercy of the Sonne, is mercy begotten: the mercy of the Holy Ghost, is mercy proceeding: and so of the rest.

^c In Deo
nihil
est,
quod
non sit
ipse
Deus.
Zanch.

3. The Essentiall Attributes of God, differ not from his Essence Because they are so in the Essence, that they are the very Essence it selfe. ^e In
God

God
is no
4
diffe
from
in C
one
our r
bein
thin
the
of n
disti
hens
prop
Attr
noth
selfe
call
they
Attr
ceiu
diffe
lust
are r
5
are r
Esse
fenc
vvh
dicur
cund
ea est
Deo
alia.

God therefore there is nothing which is not either his *Essence* or *Person*.

4. The *Essentiall Attributes* of God, differ not *Essentially* nor *really* one from another. (because whatsoever is in God, is *one* most *simple Essence*, and one admits no division) but *onely* in *our reason*, and *understanding*, vvhich being not able to know *Earthly* things, by one *simple Act*, vvithout the helpe of many *distinct Acts*, must of necessity haue the helpe of many *distinct Acts* to know the *Incomprehensible* God. Therefore (to speake properly) there are not in God *many Attributes*, but a *one onely*, which is nothing else but the *Divine Essence* it selfe, by what attribute soever you call it. But in respect of *our reason*, they are said to be so many different *Attributes*. For our *Vnderstanding* conceiues by the name of *Mercy*, a thing differing from that vvhich is called *Iustice*. The *Essentiall Attributes* of God are not therefore *really* inseparable.

5. The *Essentiall Attributes* of God are not *parts* or *qualities* of the *Divine Essence*, nor *c Accidents* in the *Essence*, nor a *Subject*: but the *very vvhole and entire Essence* of God. So

a Omnia
in divi-
nis sunt
unum,
ibi non
obviat
relatio-
nis op-
positio.
b Attri-
buta
Dei om-
nia ita
in ipso
sunt, ut
sint ip-
sum;
ita in-
sunt, ut
nihil
antece-
dat, ni-
hil sub-
sequatur
sed ex
intelle-
ctione
nostra
(quæ
perquã
umbrati-
lis est)
alia aliis
prius
animo
compre-
hēduntur,
Scalig.
Exerce.
36, 5.
sect. 6.
c Quæ
de Deo

dicuntur ὁμοιότητες, relatione ad creaturas, & sic se-
cundum accidens, non exprimunt mutationem in divi-
na essentia, sed in creaturis factam. Negantur ergo de
Deo accidentia realia, non autem prædicata acciden-
talia. d Omnia quæ in Deo sūt, ita insūt, ut sint ipse Deus.

tha.

a Essen-
tia di-
vina
identi-
ficat fi-
bi om-
nia quæ
sunt in
divinis.
Brel.
sup. i.
sent.
dist. i.
quæst. 5.

Exhibet
omnia,
accipit
nihil,
ipsum
igitur
bonum
est Deus
ipse
semper
Tris-
meg.
ser. 2.
fin.

that every such *Attribute* is not aliud
& aliud; another and another thing,
but one and the same thing. There
are therefore no *Quantities* in GOD,
by vvhich hee may be said to bee so
much and so much: nor *Qualities*, by
which he may be said to be such and
such: but a whatsoever God is, he is
such & the same by his *Essence*. By his
Essence he is vvise; & therefore *VVise-*
dome it selfe: by his *Essence* hee is
Good, and therefore *Goodnesse* it selfe:
by his *Essence* he is *mercifull*, & there-
fore *mercy* it selfe: by his *Essence* he
is *just*, & therefore *Iustice* it selfe, &c.
In a word, God is great without *Quā-*
tity: good, true, and just without *Quali-*
tie: mercifull without *passion*: an act
without *motion*: every vvhere present
without *sight*: without *time* the first
and the last: the Lord of all Crea-
tures, from whom all receiue them-
selues; and all the good they haue;
yet neither needeth, nor receiveth hee
any increase of goodnesse or happi-
nes from any other.

This is the plaine description of
God, so farre as hee hath revealed
himselfe to vs in his *VVord*.

This doctrine (of all others) every
true practitioner of *Piety* must compe-
tently know, and necessarily belecue,
for foure speciall uses.

1. That we may discern our true
and onely God, from all false gods and

Idols : for the description of God, is properly a knowne onely to his Church, in whom hee hath thus graciously manifested himselfe.

2. To possesse our hearts with a greater awe of his *Majestie* ; whilest wee admire him for his *simplenesse* and *infinitenesse* : adore him for his *unmeasurablenesse*, *unchangeablenesse*, and *eternity* : seeke *vvisedome* from his *vvnderstanding* and *knowvledge* : submit our selues to his blessed will & pleasure : loue him ; for his loue, mercy, goodnesse, and patience : trust to his *VVord*, because of his truth : feare him for his *powver*, justice, and anger : reuerence him for his holines : and praise him for all his *blessednes*, and to depend all our life on him, who is the onely Author of our life, being, and all the good things we haue.

3. To stirre vs vp to imitate the *Divine Spirit* in his holy *Attributes* : and to beare (in some measure) the Image of his *VVisedome*, *Loue*, *Goodnes*, *Iustice*, *Mercie*, *Truth*, *Patience*, *Zeale*, and *Anger* against sinne, that we may be *vvise*, *loving*, *good*, *iust*, *mercifull*, *true*, *patient*, & *zealous* as our God is.

4. Lastly, that wee may in our Prayers & Meditations conceiue right of his *Divine Majestie*, & not according to those grosse & blasphemous *imaginations*, which naturally arise in mens braines : as whē they conceiue
God

a *Psal.*

147, 19,

20.

Ier. 10,

25.

God to bee like an old Man sitting in a chaire: & the blessed Trinity to bee like that tripartite Idol, which Papists haue painted in their Church-vvindowes.

VVhen therefore thou art to pray vnto God, let thine heart speake vnto him, as to that eternall, ^b infinite, ^c Almighty, ^d holy, ^e vwise, ^f iust, ^g mercifull ^h Spirit, and most ⁱ perfect, ^k indiuisible Essence of three severall Persons, Father, Sonne, and holy Ghost: vwho being ^m present in all places, ⁿ ruleth Heauen, and Earth; ^o vnderstandeth ^p all mens hearts, ^q knowveth all mens miseries; & is onely pable to bestowv on vs all graces, vvhich we vuant, & to deliver all penitent sinners, vwho vwith faithfull hearts seeke (for Christs sake) his helpe, out of all their afflictions & troubles vwhatsoever.

The ignorance of this true knowledge of God, makes many to make and Idoll of the true God, and is the onely cause, why so many doe professe all other parts of Gods worship and religion, with so much irreuerence & hypocrisie. VVhereas if they did truely know God, they durst not but come to his holy service; and comming, serue him with feare & reverence: for so farre doth a man feare God, as hee knoweth him: and then doth a man truely knowv God, when

a Psal.
90, 2.
b 1 Kin.
8, 27.
c Gen.
17, 1.
Iob. 15,
25.
d Apoc.
4, 8.
and 15,
4.
e Rom.
11, 33.
and 16,
17.
f Exod.
34, 6, 7.
Psalin.
108, 4.
g 103,
11, &
145, 8, 9.
h Deut.
32, 4.
i Gen. 8,
25.
j Ps. 145,
17.
k 1 Ioh.
4, 24.
l Deut.
32, 4.
m 1 Ioh.
9, 7.
n Mat. 3,
16.
o Matt.
23, 19.
p 2 Cor.
13, 14.
q 12 Kin.
8, 17.
r Ps. 139,

Ier. 23, 23. m Isa. 48, 16, 18. Dan. 4, 32. n 1 Kin. 8, 30.
Ier. 17, 10, o Isa. 63, 16. p 1 Sam. 10, 15. Mat. 17, 18.

hee joynes *practice* to *speculation*: And that is,

First, when a man doth so acknowledge and celebrate Gods Majesty, as he hath revealed himselfe in his Word.

Secondly, when from the true & lively sense of Gods Attributes, there is bred in a mans heart a *love*, a *love*, and *confidence* in God: for, saith God himselfe; *If I be a father, where is my honour? If I be a Lord, where is my feare? O taste and see, that the Lord is good!* saith David. Hee that hath not by experience tasted his goodnesse, knowes not how good he is. He (saith Iohn) that saith he knoweth God, and keepeth not his commandments, is a lyer, and the truth is not in him. So farre therefore as wee imitate God in his Goodnesse, Love, Iustice, Mercy, Patience, & other Attributes, so farre doe wee know him.

Thirdly, when with invincible groanes, and the serious desires of our hearts, we long to attaine to the perfect and plenary knowledge of his Majesty, in the life which is to come.

Lastly, this discovers how few there are, who doe truly know God: for no man knoweth God, but hee that loveth him, and how can a man choose but love him, being the Sovereigne good, if he knew him? seeing the nature of God is to enamour me with
the

Mal. 1.6
Psalm.
34.9.

1 Iohn
2.4.

*the loue of his goodnesse; and whosoever loveth any thing more then God, is not worthy of God; and such is every one, who settles the loue and rest of his heart upon any thing besides God. If therefore thou doest beleue that God is Almighty, why doest thou feare Devils and enemies, & not confidently trust in God, and craue his helpe in all thy troubles and dangers? If thou beleevest that God is infinite, how darest thou provoke him to anger? If thou beleevest that God is simple, with what heart canst thou dissemble & play the hypocrite? If thou beleevest that God is the Sovereigne good, why is not thy heart more settled vpon him, then on all worldly goods? If thou doest indeed beleue that God is a just Iudge, how darest thou liue so securely in sinne without repentance? If thou doest truely beleue, that God is most wise, why doest not thou referre the events of crosses and disgraces vnto him, vwho knoweth how to turne all things to the best, vnto them that loue him? If thou art perswaded, that God is true: why doest thou doubt of his promises? And if thou beleevest that God is Beauty and *Perfection it selfe, why doest not thou make him alone the chiefe end of all thine affection and desires? for if thou lovest beauty, hee is most faire: if thou desirest riches,*

bee it

Rom. 8.

28.

* Site
habeam
solum,
sane
ruat ar-
dous
æther,
Tellus
rupta
suo dis-
siliatque
loco.

hee is most *uuealthy* : if thou seekest *uvisedome*, he is most *uwise*. VVhat-
 soever excellency thou hast seen in a-
 ny creature, it is nothing but a *spärke*
 of that, which is in *infinite* a *perfection*
 in God : and whē in Heaven wee shall
 haue an *immediate Communion* with
 God, wee shall haue them all perfe-
 ctly in him *communicated* vnto vs.
 Briefly, in all goodnesse he is *all in all*.
 b Loue that one good God ; and thou
 shalt loue him, in whom all the
 good of goodnesse consisteth. Hee that
 would therefore attaine to the *sauing*
knowledg of God, must learne to
 know him by loue. For God is loue, &
 c the knowledg of the loue of God pas-
 seth all knowledg. For all knowledge
 besides to know d how to loue God,
 and to *serue him onely*, is nothing up-
 on *Salomons* credit, but e *vanity of va-*
nities, and vexation of spirit.

Kindle therefore, O my Lady, nay,
 rather, O my f Lord Charity, the loue
 of thy selfe in my soule especially,
 seeing it was thy good pleasure, that
 being g reconciled by the blood of
 Christ, I should be brought, by the
 knowledge of thy grace, to the *Com-*
munion of thy glory, wherein onely
 consists my *soveraigne good* and hap-
 pinesse for ever.

Thus by the light of his *ouune*
 VVord, we haue seene the *backe parts*
 of IEHOVAH Elohim, the eternall

D

Trinity,

a Crea-
 ta om-
 nia per-
 se etius
 sunt in
 Deo quā
 in seip-
 sis.

Dionys.
 de diuin.

c. 6.

b Ama
 unum
 illum
 bonum,
 in quo
 omne
 bonum
 est, &
 sufficit.

Ansel.
 in Proso.

c. 25.

c Ephes.
 3. 19.

1 Ioh. 4.
 8.

d Kēp.
 de Im.
 Christ.

cap. 1.

e Eccl.

1. 2. 17.

f Do-
 mina,

immo
 Domi-
 nus

Char-
 itas,
 Bern.

g Rom.
 5. 9 10.

Ioh. 17.

3. 20.

1. Cor.

15. 3.

Trinity, whō to belecue, is saving faith & verity. And vnto whom from all Creatures in heaven & earth, be all praise, dominion, and glory for ever. Amen.

Thus farre of the knowledge of God. Nowv the knowledg of a Mans selfe. And first, of the state of his misery & corruptiō, vvithout renovatiō by Christ.

Meditations of the misery of a man, not reconciled to God in Christ.

O VVretched Mā, where shall I begin to describe thine *endlesse* misery! who art *condemned*, as soon as *conceived*; & adjudged to *eternall* death, before thou wast borne to a *tēporall* life. A beginning indeede I finde, but no *end* of thy miseries. For when *Adā & Eve*, being created after Gods owne *Image*, & placed in *Paradise*, that they & their *Posterity* might liue in a *blesed* state of life *immortall*, having *Dominion* of all *earthly* creatures, and only restrained from the fruit of one *tree*, as a *signe* of their *subiectiō* to the *Almighty* Creator; though God forbade them this one small thing, vnder the *penalty* of *eternall* death; yet they beleued the *Diuels* vvord before the *VWord* of God; making God (as much as in them lay) a *lier*. And so being *unthankfull* for all the *benefits* which God bestowed on them, they became *malecontented* with their pre-

sent state, as if God had dealt *enviously* or *niggardly* with them: & beleevved that the *Divell* would make the partakers of far more glorious things, then ever God had bestowed vpon them; & in their pride they fell into *high treason* against the *most High*, and disdainig to be Gods Subjects, they affected blasphemously to be Gods *themselves*, equals vnto God. Hence, till they repented (losing Gods Image) they became like vnto the *Divell*: & so all their posterity, as a *Traiterous* brood (whilest they remaine *impenitent*, like they,) are subject in this life to all *curst miseries*, and in the life to come, to the *everlasting fire*, prepared for the *Divell* and his angels.

Lay then aside for a while thy *dotting vanities*, and take the view with me of thy *dolefull miseries*: which due-ly surveyed, I doubt not, but that thou wilt conclude, that it is farre better, never to haue *Natures being*, then not to bee by Grace a *Practitioner* of religious *Piety*.

Consider therefore thy misery,

1. In thy *life*. 2. In thy *death*.

3. After *death*.

In thy *life*.

1. The miseries accompanying thy *body*.

2. The miseries which deforme thy *soule*

In thy *death*, the miseries which

shall oppresse thy body and soule.

After death, the miseries which over-whelme both body and soule together in Hell.

And first, let vs take a view of those miseries which accompany thy body, according to the foure ages of thy *life*:

1. *Infancy.* 2. *Youth.*
3. *Manhood.* 4. *Old age.*

I. *Meditations of the misery of Infancy.*

VWhat wast thou being an *Infāt*, but a *brute*, having the shape of a man? was not thy *body* conceived in the heat of lust, the secret of shame, and staine of *originall sinne*? And thus wast thou cast naked vpon the earth, all imbrewed in the *blood* of filthinesse (filthy indeed; when the Sonne of God, who disdained not to take on him mans *nature*, and the infirmities thereof: yet thought it vnbeseeemed his Holinesse, to be conceived after the sinfull manner of mans conception.) So that thy mother was ashamed to let thee know the manner thereof: VVhat cause then hast thou to boast of thy *birth*, which was a *curſed* paine to thy mother, & to thy selfe the *entrance* into a troublesome life? the greatnesse of which miseries, because thou couldest not vtter in words, thou diddest expresse (as well as thou couldest) in weeping teares.

2. Meditation of the miseries of Youth.

WHat is *Youth* , but an vntamed *Beast*? all whose actions are *rash* and rude , not capable of good counsell, when it is given: & *Ape-like* delighting in nothing but in toyes & babies? Therefore thou no sooner beganst to haue a little strength & discretion, but forthwith thou wast kept vnder the rod , and feare of Parents and Masters : as if thou hadst beene borne to liue vnder the discipline of others, rather then at the disposition of thine *ovne* will. No *tyred* horse was ever more willing to bee rid of his burthen, then thou wast to get out of the servile estate of this bondage. A state not worthy the description.

3. Meditatiōs of the miseries of Māhood.

WHat is *mans* state, but a Sea, wherein (as waues) one trouble ariseth in the necke of another: the latter worse then the former? No sooner diddest thou enter into the *affaires* of this world, but thou wast inwrapped about with a *cloud* of Miseries. Thy *Flesh* provokes thee to *lust* , the world allures thee to pleasures , & the *Devell* tēpts thee to all kind of sinnes; *feares* of *enemies* affright thee, *suits* in *Larv* doe vex thee , *vrongs* of ill neighbours doe oppresse thee, cares for wife and children doe consume thee, and

disquietnesse twixt open *foes* & false
friends, doe in a manner confound
thee: Sinne stings thee *within*. Satan
layes snares before thee. Conscience of
sins past doggeth behind thee. Now
adversity on thy left hand frets thee;
anon *prosperity* on thy right had flat-
ters thee, over thy head Gods ven-
geance due to thy sin, is ready to fall
vpon thee: and *under thy feete*, Hell
mouth is ready to swallow thee vp.
And in this *miserable* estate whither
wilt thou goe for rest and comfort? the
house is full of *cares*; the *field* full of
toyle; the *Countrey* of rudenesse; the *City*
of factions; the *Court* of Envie; the
Church of Sects; the *Sea* of Pirats; the
Land of Robbers. Or in what state wilt
thou liue, seing *uealth* his envied, &
poverty cōtemned? *uirt* is distracted,
& *simplicity* is derided? *Superstition* is
mocked, & *Religion* is suspected? *Vice*
is advanced, and vertue is disgraced?
Oh with what a *body of sin* art thou
compassed about in a *World of vvic-*
kednesse? what are thine *Eyes*, but *VVind-*
owes to behold vanities? *VVhat* are
thine *Eares*, but *flood-gates*, to let in
the streames of iniquity? *VVhat* are
thy *Senses*, but *matches* to giue fire to
thy lusts? *VVhat* is thine *Heart*, but
the *Anvill*, whereon Satan hath for-
ged the ougly shape of all lewd affe-
ctions? Art thou *nobly* descēded? thou
must put thy selfe in perill of *forraine*

vvarres, to get the reputation of *earthly honour*; oftentimes hazard thy life in a desperate combate, to avoid the asperſion of a Coward. Art thou borne in *meane eſtate*? Lord! what paines & druggery muſt thou indure at *home* & *abroad*, to get maintenāce? & all perhaps ſcarce ſufficiēt to ſerue thy neceſſity; & whē (after much ſervice & labour) a man hath got ſomething; how little *certainty* is there in that which is gottē: ſeeing thou ſeeſt by dayly experience, that he who was rich yeſterday, is to day a *begger*; he that yeſterday was in *health*, to day is *ſicke*: hee that yeſterday was *merry* & *laughed*, hath cauſe to day to *mourne* & *vveepe*; hee that yeſterday was in *favour*, to day is in *diſgrace*: & he, who yeſterday was *aline*, to day is *dead*: & thou knoweſt not *how ſoone*, nor in *what manner* thou ſhalt dye thy ſelfe. And who can enumerate the *loſſes*, *croſſes*, *griefes*, *diſgraces*, *ſickneſſes*, & *calamities* which are incidēt to ſinnefull man? To ſpeake nothing of the death of *friends* & *children*, which oftentimes ſeemes to be vnto vs far more bitter thē preſēt death it ſelfe.

Meditations of the miſery of old age.

What is *old age*, but the receptacle of all *maladies*? for if thy lot bee to draw thy *dayes* to a long date, in comes old bald-headed age, ſtooping

vnder *dotage*, with his *wrinkled* face, rotten teeth, & *stinking* breath: teastie with choler, *withered* with drinesse, *dimmed* with blindnesse, *obsurded* with deafenesse, *overwhelmed* with sicknesse, & *boxed* together with weaknes, having no vse of any sense, but of the sense of paine: which so racketh every member of his body, that it never easeth him of grieve, till hee hath throwne him downe to his *grave*.

Thus farre of the miseries which accompany the body. Now of the miseries which accompany the soule chiefly in this life.

*Meditations of the misery of the soule
in this life.*

THe misery of thy soule wil more evidently appeare, if thou wilt but consider,

1. The *felicity* shee hath lost.

2. The *misery* which shee hath *pul-
led* upon her selfe by sinne.

1. The *felicity* lost, was first the fruition of the *Image of God*, whereby the soule was like vnto God in a *knowledge*, enabling her perfectly to vnderstand the *revealed will* of God. Secōdly, *true Holinesse*, by which shee was free from all prophane error. Thirdly, *Righteousnesse*, whereby shee was able to incline all her natural *powvers*, and to fram vprightly all our *actions*, proceeding from those

powvers

a Col. 3.
10.
Rom.
12. 2.

poorers. VVith the losse of this *divine Image*, she lost the *Loue* of God, & the blessed *communion* which shee had with his *Majestie*: wherein consisteth her *life*, & *happinesse*. If the losse of *earthly riches* vex thee so much: how should not the losse of this *divine treasure* perplex thee much more?

2. The misery which shee pulled upon *her selfe*, consists in two things:

1. *Sinfulnesse*. 2. *Cursednesse*.

1. *Sinfulnesse* is an vniversall corruption: both of her *Nature* and *actions*: for her *a Nature* is infected with a *pronenesse* to every sinne continually, the *b Minde* is stuffed with *vanity*, the *c Vnderstanding* is darkened with *ignorance*, the *d VVill* affecteth nothing but vile and *vaine things*: All her *e Actions* are evill: yea this deformity is so *violent*, that oftentimes in the regenerate soule, the *Appetite* will not obey the government of *Reason*, and the *VVill* wandereth after, & yeelds consent to sinfull motions. How great then is the violence of the *Appetite* and *VVill* in the *Reprobate soule*, which still remains in her *Naturall corruption*? Hence it is, that thy wretched *Soule* is so deformed with *sinne*, defiled with *lust*, polluted with *filthinesse*, outraged with *passiōs*, overcarryed vvith *affections*, pining with *Envy*, overcharged with *Glut-*

a *Ephe.*

2.2.

Gen.

6.5.

b *Rom.*

1.21.

Ephes.

4.17.

c 1 *Cor.*

2.14.

d *Phil.*

1.3.

e *Rom.*

3.12.

Rom. 7.

19.

a *Ioh.*
8. 44.
o *Gen.*
6, 6.
c *Deut.*
27, 26.
Gal.
3, 10.
Pf. 119,
21.

tony, surquendred with *Drunkenesse*, boyling with *Revenge*, transported with *Rage*, and the glorious *Image* of God transformed to the ougly shape of the ^a *Divell*, so far as it once ^b repented the Lord, that ever he made man.

From the former flowes the other part of the *Soules miserie*, called ^c *curshednesse*, whereof there are two degrees.

1. In part. 2. In fulnesse thereof.

1. *Curshednesse* in part is that, which is inflicted vpon the Soule in *life & death*, and is common to her with the body.

The *curshednes* of the soule in *life*, is the *vvrath* of God, which lyeth vpon such a creature, so farre, as that all things, not onely calamities, but also very ^d *blesings* and ^e *graces* turne to ruine. ^f *Terrour of Conscience* driues him from God and his service, that hee dares not come to his presence and ordinances; but is ^g *given* vp to the ^h *slavery* of Satan, & to his owne *lusts*, and vile *affections*.

This is the *curshednesse* of the Soule in *life*: now folloves the *curshednesse* of the Soule and Body in *death*.

Meditations of the misery of the body and soule in death.

After that the aged man hath conflicted with long sickenesse, and
having

d *Ro.* 2,
2, 3.
Ier.
23, 13.
e *Isai.*
23, 13.
f *Gen.*
38, 20,
4. 14.
Heb. 2,
25.
g *Rom.*
1, 21.
7, 4, 26.
h *Ephe.*
2, 2.
Col. 1,
1, 13.

having endured the brunt of *paine*, should now expect some *ease*: in comes *Death* (*Natures slaughterman*, *Gods curse*, and *Hels Purveyor*) and lookes the *old man* grimme & blacke in the face: and neither pitying his age, nor regarding his long-endured dolours, vwill not be hired to forbear either for silver or gold: nay he vwill not take, to spare his life, *skin for skin*, and all that the *old man* hath: but *batters* all the principall parts of his body, and arrests him to appeare before the terrible Iudge. And as thinking that the *old man* will not dispatch to goe with him fast enough: Lord! how many darts of calamities doth he shoot thorovv him, *stitches*, *aches*, *crampes*, *feavers*, *obstructions*, *rhevumes*, *flegmes*, *collike*, *stone*, *vvinde*, &c.

Oh what a ghastly sight it is, to see him then in his bed, when *Death* hath given him his *mortall wound*! what a cold *svveat* over-runnes all his body? what a *trembling* possesseth all his members? the *head* shooteth, the *face* waxeth pale, the *nose* blacke; the *neatherlavv-bone* hangeth downe, the *Eyestrings* breake, the *Tongue* faltreth, the *Breath* shortneth, & smelleth earthly, the *Throat* rattleth, and at every gaspe the *Heart-strings* are ready to breake asunder.

Now the miserable soule *sensibly* percei-

perceiveth her earthly body to begin to dye: for as towards the *dissolution* of the vniversall frame of the great *vworld*, the *Sunne* shall be turned into darkene~~ss~~^{te}, the *Moone* into blood, & the *Starres* shall fall from heaven, the *Aire* shall bee full of stormes, and flashing *Meteors*, the *Earth* shall tremble, and the *Sea* shall roare, and mens hearts shall faile for feare, expecting the end of such sorrowfull *beginnings*: So towards the *dissolution of man*, (which is the little world) his *Eyes*, which are as the *Sōne* & *Moone*, loose their light, and see nothing but blood-guiltinesse of sinne; the rest of the *Senses*, as *lesser Starres*, doe one after another faile and fall: his *Minde*, *Reason*, & *Memory*, as heavenly *powvers* of his soule, are shaken with fearefull stormes of *despaire*, & fierce flashings of *Hell fire*; his Earthly body begins to shake and tremble, & the *humours* like an overflowing *Sea*, roare and rattle in his throat, still expecting the woefull *ends* of these dreadfull *beginnings*.

Whilest he is thus summoned to appeare at the great *Asizes* of Gods Iudgement, behold, a *Quarter-Session*, and Gaol-delivery is held within himselfe; where *Reason* sits as Iudge, the *Diuell* puts in a *Bill* of inditement, as large as that *Rooke* of *Zachary*: wherein is alleadged all thy
evil

evill deeds, that ever thou hadst committed, and all the *good deeds* that ever thou hadst omitted, & all the *curses* & *judgements*, that are due to every sin. Thine owne *conscience* shall accuse thee, & thy *Memory* shall giue bitter *evidence*, & *Death* stands at the *Barre* ready, as a cruell *Executioner* to dispatch thee. If thou shalt thus condene thyselfe, how shalt thou escape the just condemnation of *God*, who knowes all thy misdeeds better then thy selfe? Faine wouldest thou put out of thy minde the remembrance of thy wicked deeds, that trouble thee: but they flow faster into thy remembrance, and they will not be put away, but cry vnto thee, *VVe are thy vworks, & vve vwill follow thee*. And whilest thy soule is thus within, out of peace & order; thy children, wife, & friends, trouble thee as fast, to haue thee put thy goods in order; some crying, some craving, some pitying, some chearing; all like *Flesh-flies*, helping to make thy sorrowes more sorrowfull. Now the *Diuels*, who are come from *Hell* to fetch away thy soule, begin to appeare to her; & waite, as soone as she comes forth, to take her, & carry her away. Stay shee would within, but that shee feeles the body begin by degrees to dye: & ready, like a ruinous house, to fall upon her head. Fearfull she is to come forth, because of those

Hell.

Zach.

5. 2.

Exech.

2. 10.

1. Ioh.

3. 20.

Luk.

12. 20.

Hell-hounds, which waite for her cō-
ming. Oh, shee that spent so many
dayes & nights in vaine and idle pa-
stimes, would now giue the *vvhole*
vvorld, if she had it, for *one houres* de-
lay, that she might haue space to re-
pent, and reconcile her selfe vnto
God. But it cannot bee, because her
Body which joyned with her in the a-
ctions of sin, is altogether now vnfit
to joyne with her in the exercises of
repentance: and repentance must be
of the *vvhole man*.

Now shee seeth that all her plea-
sures are gone, as if they had never
beene: and that but onely *torments* re-
maine, which *never* shall haue end of
being. VVho can sufficiently expresse
her remorse for her sins past, her an-
guish for her present misery, and her
terror for her torments to come?

In this extremity, shee lookes eve-
ry where for helpe, & she finds her
selfe every way *helpelesse*. Thus in her
greatest misery (desirous to heere the
least word of comfort) shee directs
this, or the like speech vnto her Eyes:
O Eyes, who in times past were so
quicke-sighted, cā yee spye no comfort,
nor any way how I might escape this
dreadfull danger? But the Eyes strings
are broken, they cannot see the candle
that burneth before him: nor discern
whether it be day or night.

The Soule (finding no comfort in

the

the Eyes) speaks to the Eares: O Eares, who were wont to recreate your selues, with hearing new pleasant discourses, and Musickes sweetest harmony; can you heare any newes or tidings of the least comfort for mee? The Eares are either so deafe, that they cannot heare at all; or the sense of hearing is growne so weake, that it cannot endure to heare his dearest friends to speake. And why should these eares heare any tidings of joy in Death, who could never abide to heare the glad tidings of the Gospell in his life? The Eare can minister no comfort.

Then she intimates her griefe vnto the Tongue. Oh Tongue, who wast wont to brag it out with the bravest, where are now thy big and daring words? now (in my greatest need) canst thou speake nothing in my defence? Canst thou neither daunt these Enemies with threatening words, nor entreat them with faire speeches? Alas, the Tongue two dayes agoe lay speechlesse: it cannot in his greatest extremity either call for a little drink, or desire a friend to take away with his finger the flegme, that is ready to choake him.

Finding here no hope of helpe, she speaks vnto the Feet, VVhere are yee, O feet, which sometimes were so nimble in running, can you carry me no where, out of this dangerous place? The feet are stone-dead.

all ready:

ready : If they be not *stirred*, they cannot *stirre*,

Then she directs her speech vnto her *hands*: O *hands*, who haue beene so often approved for manhood, in *peace*, and *vuarre*, and wherevith I haue so often defended my *selfe*, and offended my *foes*; never had I more need then now. *Death* lookes mee grim in the face, and kils mee, *Hellish fiends* waite about my bed to *devoure* me: helpe *now* or I perish for ever. Alas, the *hands* are so *vveake*, and doe so *tremble*, that they cannot reach to the *mouth* a *spoonefull* of supping, to releue languishing nature.

The *vretched* soule seeing her selfe thus *desolate*, and altogether destitute of friends, help and cōfort; & knowing that *vwithin* an *houre* shee must bee in *everlasting* paines, retires her selfe to the heart (which of all members is *primū vivens*, & *ultimum moriens*) from whence she makes this dolefull lamentation with her selfe:

O miserable *caytife*, that I am! How doe the *Sorrowes* of death compass me! How doe the *floods* of *Belial* make me afraid! How haue, indeed, the *snare*s both of the *first* & *second* death overtaken mee at once! Oh how suddenly hath *Death* stolne vpon mee with insensible degrees! Like the *Sunne*, which the *Eye* perceives not to moue, though it bee most swift of

The do-
lefull
lumen-
tation of
the Re-
probate
Soule
at the
point of
death.
2. Sam.
22. 5.

motion

motion. How doth *Death* wreake on mee his *spite*, without *pitty*? The God of *mercy* hath vtterly forsaken me: & the *Devill*, who *knowes* no *mercy*, waits for to take mee. How often haue I beene warned of this *dolefull day*, by the faithfull *Preachers* of Gods *VVord*, and I made but a *jest* thereat? *VVhat* profit haue I now of all my *pride*, *fine houses*, and *braue apparell*? *VVhat* is become of the sweet *relish* of all my *delicious* fare? All the *vworldly goods* which I so carefully gathered, would I now giue for a good *Conscience*, which I so carelessly neglected. And what *joy* remains now, of all my former *fleshly pleasures*, wherein I placed my chiefe *delight*? Those *fleshly pleasures* were but *deceitfull dreames*, and now they are past like *vanishing shadowes*: but to thinke of those *eternall paines*, which I must endure for those *short pleasures*, *paines* mee as *Hell*, before I enter into *Hell*. Yet justly I confesse, as I haue *deserued*, I am *served*; that being made after Gods *Image*, a *reasonable soule*, able to judge mine owne estate, and having *mercy* so often offered, and I *intreated* to receiue it: I neglected Gods *grace*, & preferred the *pleasures* of *sinnes*, before the religious care of *pleasing* God: lewdly spending my *short time*, without considering what accounts I shoulde

make at my last end. And now all the pleasures of my life being put together, couſtervaile not the leaſt part of my preſent paines. My joyes were but momentany, and gone, before I could ſcarce enjoy them: my miſeries are eternall, and never ſhall know end. Oh that I had ſpent the houres that I conſumed in carding, dicing, playing, and other vile exerciſes, in reading the Scriptures, in hearing Sermons, in receiving the Communion, in weeping for my finnes, in faſting, watching, praying, and in preparing my ſoule, that I might have now departed in the aſſured hope of everlaſting ſalvation! O that I were now to begin my life againe! how would I contemne the world, & the vanities thereof: how religiously and purely would I leade my life! how would I frequent the Church, and ſanctifie the Lords Day! If Satan ſhould offer mee all the treasures, pleasures, & promotions of this world, he ſhould never entice me to forget the terrors of this laſt dreadfulle houre. But, O corrupt carcaſſe, and ſinking carrion! How hath the Divell deluded vs? and how have we ſerved and deceived each other; and pulled ſwift damnation vpon vs both? Now is my caſe more miſerable, then the beaſt that periſheth in a ditch: for I muſt goe to anſwer before the Iudgement ſeate of the

righteous Iudge of Heaven & Earth; where I shall haue none to speake for mee : and these *vicked fiends*, vvho are privy to all my evill deeds, vvill accuse me , & I cannot excuse my selfe. My *ovvne heart already condemnes me* , I must needs therefore be damned before his Iudgement seat: and from thence be-carried by these *infernall fiends* , into that horrible prison of endlesse torments, and *utter darkenesse* : vvhere I shall never more see light , that first most excellent thing that God made. I who gloried heeretofore in being a *libertine* , am novv inclozed in the very *clawes* of Satan : as the trembling Partridges within the griping talonsof the ravenous Falcon. VVhere shall I lodge to night ; & who shall bee my companions ? Oh horror to thinke ! O grieve to consider ! Oh cursed be the day , vvherein I vvvas borne, and let not the day, vvherein my mother bare mee , bee blessed. Cursed bee the man that shevvved my Father, saying, *A Childe is borne vnto thee, and comforted him*. Cursed bee that man, because hee sle^t mee not. Oh that my Mother might haue beene my graue, or her vvōbe a perpetuall conception ! Howv is it that I came forth of the vvombe, to endure these hellish sorrowes ! & that my dayes should thus end vvith eternall shame ! Cursed bee the day that I was

first vnited to so leu'd a body: O that I had but so much fauour, as that I might never see thee more! Our parting is bitter & dolefull: but our meeting againe, to receiue at that dreadfull day the fulnesse of our deserved vengeance, will bee farre more terrible and intolerable. But what meane I thus (by too late lamentation) to seeke to prolong time? My last houre is come: I heare the heartstrings breake: this filthy House of Clay falls on my heade: heere is neither hope, helpe, nor place of any longer abiding. And must I needs be gone? thou filthy carcasse: Oh filthy carkasse, with fare-ill fare-uell, I leaue thee: And so all trembling the commeth forth, and forth-ward is seized vpon by Infernall fiends, who carry her with a violence *torrenti simile*, to the bottomlesse Lake that burneth with fire and brimstone: where shee is kept as a prisoner in torments, till the generall Iudgement of the great Day.

The lothsome carkasse is afterwards laid in the graue. In which action for the most part, the dead bury the dead: that is, They who are dead in sinne, bury them, who are dead for sin. And thus the godlesse, and vnregenerated worldling, who made Earth his Paradise; his Belly his God: his Lust his Law: & as in his life he sowed vanity, so he is now dead,

and

Apoc.
21. 8.
Iude
vers. 6.
1. Pet.
3. 19.

& reapeth *mifery*. In his *prosperity* he neglecteth to ferue God: In his *adversity* God refuseth to faue him: & the *Diuell*, whom he long served, now at length payes him his wages. *Detestable* was his life, *damnable* his death. The *Diuell* hath his soule, the graue hath his *carkasse*: in which pit of corruption, den of death, and *dungeon* of sorrow, let vs leaue the miserable *Cairife*, rotting with his mouth full of earth, his belly full of wormes, and his carkasse full of stinck; expecting a fearefull *refurrectiō*, when it shall be reunited with the soule; that as they finned together, so they may be eternally tormented together.

Thus farre of the miseries of the soule and body in death, which is but *curfednesse* in part: now followes the *fulnesse* of *curfednesse*: which is the misery of the soule and body after death.

Meditations of the misery of a man after death, vvhich is the fulnesse of curfednesse.

THE *fulnesse* of *curfednesse* (when it fals vpon a creature, not able to beare the brunt thereof) presseth him downe to that bottomlesse ^a deepe of the endlesse ^b wrath of Almighty God: which is called the ^c *damnation* of hell. This *fulnesse* of *curfednesse* is either particular or generall.

a Luke
8. 38. &
16. 23.
b 1 Thes.
1. 10.
c Mat.
23 33.

d Luke
16, 22,
23.
1, Pet.
3, 19.
Iude v.
6, 7.

Acts
7, 55.

Post-
quam
anima
de cor
pore est
egressa:
subito
Iudiciū
Christi
de salu-
te co-
gnoscit.
Aug. l.
1. de a-
nim. &
ejus o-
rig. c. 4.
Hier.
Epi. ad
F. am.
Anima
damna-
con-
tuo in-
vaditur
à De-
moni-
bus, qui
crude-

Particular, is that which in a litle
measure of fulnesse, lighteth vpon
the d soule *immediately*, as soone as
shee is separated from the body. For
in the very *instant* of dissolution, she is
in the sight and presence of God. For
when shee ceaseth to see vwith the or-
gane of *fleshy eyes*, shee seeth after a
spirituall manner, like *Stephen*, who
saw the *glory of God*, and *Iesus standing*
at his right hand: or, as a man, who
being *blind-borne*, & miraculously re-
stored to his sight, should see the
Sunne, which he never saw before.
And thereby the *testimony* of her
owne *Conscience*, *Christ* the righteous
Iudge, who knoweth all things, ma-
keth her, by his *omnipresent* power,
to vnderstand the doome and Iudge-
ment that is due vnto her finnes, and
what must be her *eternall* state: And
in this manner standing in the *sight*
of Heaven, not fit for her *uncleannes*
to come into heaven: shee is said to
stand before the *Throne of God*. And
so forthwith she is carried by the *evill*
angels, a who came to fetch her with
violence into *Hell*, where shee is
kept as in a *Prison*, in *everlasting*
chaines & chaines, vnder darkenesse, vnto
the judgement of the great *Day*. But

istimè eam rapientes ad infernum deducunt, *Cyrril.*
Alex. in orat. de exit. anim. *Mat* 5, 34. and 23, 21.
Luke 12, 20. *Luke* 16, 22 1. *Pet.* 3, 19. *Iude* v. 7. *Luke*
16 14. *Luke* 1, 31. a 2, *Pet.* 3, 9. *Iude* v. 6. *Apoc.* 11, 8.
not

not in that *extremity* of torments, which she shall finally receiue at the last day.

The generall fulnesse of *cursednesse* is in a greater measure of *fulnesse*, which shall bee inflicted vpon both thy *Soule* and *Body*, when by the mighty power of *Christ* (the *supreme* Judge of heaven and earth) the one shall bee brought out of *Hell*, and the other out of the *Graue* as *Prisoners*, to receiue their dreadfull doome, according to their euill *deeds*. How shall the *Reprobate*, by the roaring of the *Sea*, the quaking of the *Earth*, the trembling of the *Pouers* of *Heaven*, and terrours of *Heavenly signes* bee driven at the worlds end, to their vvits end! Oh, vvhat a woe-full salutation will there be, betwixt the damned *Soule* and *Body*, at their reuniting at that terrible Day!

O sinke of *Sinne*, O lumpe of *Filthinesse* (vvill the *Soule* say vnto her *Body*) how am I compelled to re-enter vnto thee, not as vnto an *Habitation* to rest, but as a *Prison* to be tormented together! How dost thou appeare in my sight like *Iepthe's* Daughter, to my greater torment! Vvould God thou hadst perpetually rotted in the graue, that I might never haue seene thee againe! How shall wee be *confounded* together,

b Dan.

12, 3.

1, Ioh.

5, 18,

19.

c Apoc.

20, 23.

Matt.

24, 29.

Luke

21, 24,

25.

The
damned
soules
Apo-
strophe
to her
body at
their
second
mee-
ting.

to heare before *God, Angels, & Men*, lay open all those *secret sinnes*, which wee committed together! Haue I lost *Heauen*, for the loue of such a stinking *carrion*? Art thou the *flesh*, for whose *pleasures* I haue yeelded to commit so many *Fornications*? O filthy *Belly*, how became I such a *foole* as to make thee my *God*? How madd was I for *momentany ioyes*, to incurre these torments of eternall paines! Tee *Rocks and Mountaines*, vvhv skip yee so like *Rammes*, *Psal. 114. 4.* and vvhil not fall vpon me, to hide me from the face of him, that comes to sit on yonder *Throne*; for the great *Day of his vvrath* is come, and vvhv shall be able to stand? *Apoc. 6, 16, 17.* VVhv tremblest thou thus, O *Earth*, at the presence of the *Lord*, and wilt not open thy mouth, & swallow me vp; as thou didst *Kerath*, that I be seene no more?

O dāned *furies*! I would ye might, without delay, teare me in *pieces*, on condition that you vvhould teare me vnto nothing! But whilest thou art thus in vaine bewayling thy misery, the *Angels* hale thee violently away, frō the brinke of thy graue, to some place neere the *Tribunall seate of Christ*; where being as a *curfed Goate*, separated to stand beneath, on *Earth*, as on the *left hand of the Iudge*: *Christ* shall rip vp all the *benefits* hee bestowed on thee, & the *torments*, he

suffe-

Matt.
13.41.
Matth.
25.34.

suffered for thee, and all the good
deedes which thou hast omitted, and
all the vngratefull villanies which
thou didst commit against him & his
holy Lawes.

Within thee thine owne conscience
(more then a thousand witnesses)
shall accuse thee: the Devils, who tem-
pted thee to all thy lewdnesse, shall
on the one side testifie with thy con-
science against thee: and on the other
side shall stand the Holy Saints and
Angels approving Christs Iustice, and
detesting so filthy a Creature. Behind
thee an hydeous noyse of innume-
rable fellow-damned Reprobates tar-
rying for thy company. Before thee all
the world, a burning in flaming fire.
Above thee an irefull Iudge of deser-
ved vengeance, ready to pronounce
his sentence vpon thee. Beneath thee,
the fiery and sulphureous mouth of
the bottomlesse pit: gaping to receiue
thee. In this wofull estate, to hide thy
selfe, will be impossible, (for on that
condition, thou wouldest^b wish that
the greatest Rocke might fall vpon
thee:) to appeare will be intolerable,
and yet thou must stand forth, to re-
ceiue with other Reprobates this thy
sentence: Depart from me ye cursed, into
everlasting fire, prepared for the diuell
and his angels.

Depart from me] there is a separa-
tion from all joy and happinesse.

a an-
selm.
lib. Me-
dit.

b Apoc.
6.16.
17.

Dona-
vent.
Postil.
Dom.
3. post
Pent.
Serm. 2.

Thou cursed] there is a blacke and
direfull *Excommunication*.

Into fire] there is the cruelty of
paine.

Everlasting] there is the perpetui-
ty of punishment.

*Prepared for the Diuell and his an-
gels.*] Heere are thy infernall tormen-
ting, and tormented companions.

O terrible sentence ! from which
the condemned cannot *escape* : which
being pronounced , cannot possibly
be *vwithstood* : against which a man
cannot *except* ; & from which a man
can no where *appeale*. So that to the
damned nothing remains but hel-
lish torments, which knowes neither
ease of paine, nor end of time. From
this *Iudgement seat* , thou must be
thrust by *Angels* , (together with all
the damned *Diuels* and *Reprobates*)
into the *bottomlesse Lake of utter dar-
kenesse* , that perpetually burnes with
fire & *brimstone*. VVhereunto as thou
shalt be thrust , there shall be such
vweeping, *vwoes*, and *vvailling*, that the
cry of the company of *Core*, *Dathan*,
and *Abiram* , when the earth swallo-
wed them vp , was nothing compa-
rable to this howling : nay , it will
seeme vnto thee a *Hell* , before thou
goest into *Hell*, but to heare it.

Into which *bottomlesse Lake* , af-
ter that thou art once *plunged* , thou
shalt ever be *falling downe* , & never

merge

Apoc.
21, 8.

meete a bottome: and in it thou shalt ever *lament*, and none shall *pitty* thee: thou shalt alwayes *weepe* for paine of the *fire*, and yet *gnash* thy teeth for the extremity of *cold*. Thou shalt weepe to thinke, that thy miseries are past remedie: thou shalt *weepe* to thinke, that to *repent* is to no purpose: thou shalt *weepe* to thinke, how for the shadowes of short pleasures, thou hast incurred these sorrowes of eternall paines: thou shalt *weepe* to see, how that *weeping* it selfe can nothing prevaile: yea in *weeping* thou shalt *weepe* more teares, then there is *water* in the Sea; for the *water* of the Sea is *finite*, but the weeping of a Reprobate shall be *infinite*.

*Con-
vent.*

There thy *Lascivious* Eyes shall be afflicted with sights of *ghastly* spirits, thy *curious* Eares shall bee affrighted with hideous noise of *howling* Devils; and the gnashing teeth of *dammned* Reprobates: thy *daintie* Nose shall bee cloyed with noysome stench of *Sulphur*: thy *delicate* Taste shall bee pained with intolerable *hunger*: thy *drunken* Throat shall bee parched with vnquenchable thirst: thy *Minde* shall bee tormented, to thinke how for the loue of *abortiue* pleasures, which perished ere they budded; thou so foolishly lost *Heavens* joyes, and incurredst *hellish* paines, which last beyond eternitie. Thy *con-
science*

science shall ever sting thee like an Adder, when thou thinkest how often Christ by his Preachers offered thee remission of sinnes, and the Kingdome of Heaven freely vnto thee, if thou wouldest but beleue and repent: and how easily thou mightest haue obtained mercy in those dayes; how neere thou wast many times to haue repented, & yet didst suffer the Diuell and the VVorld, to keepe thee still in impenitency, and how the day of mercy is now past, and will never darvne againe.

How shall thy vnderstanding be racked, to consider, how for momentany riches, thou hast lost the eternall Treasure, and changed heavens felicitie, for hels misery: where every part of thy body without intermission of paine, shall be continually tormented alike.

In these Hellish-torments, thou shalt be for ever deprived of the Beatificall sight of God, wherein consists the soveraigne good, and life of the soule. Thou shalt never see light, nor the least sight of joy, but lie in a perpetuall Prison of utter darknes: where shall be no order, but horror: no voice, but of blasphemers and howlers: no noise, but of tortures and tortured: no society, but of the diuell & his angels, who being tormented themselves, shall haue no other ease, but to

wreake

wreake their fury in tormenting thee:
 VVhere shall bee punishment, without
 pittie: misery, without mercy: sorrow,
 without succour: crying, without com-
 fort: mischief, without measure: tor-
 ment, without ease: where the VVorme
 dyeth not, and the fire is never quenched:
 where the vvrath of God shall seaze
 vpon thy Soule & Body, as the flame
 of fire doth on the lumpe of Pitch, or
 Brimstone. In which flame thou shalt
 ever be burning, and never consumed:
 ever dying, and never dead: ever roa-
 ring in the pangs of death, and never
 rid of those pangs, nor knowing end
 of thy paines. So that after thou hast
 endured them so many thousand
 yeeres, as there are grasse on the
 earth, or sands on the Sea-shoare: thou
 art no neerer to haue an end of thy
 torments, then thou wast the first day
 that thou wast cast into them: yea so
 farre are they from ending, that they
 are ever but beginning. But if after a
 thousand times so many thousand
 yeeres, thy damned soule could but
 conceiue a hope, that those her tor-
 ments should haue an end: this would
 bee some comfort to thinke, that at
 length an end vvill come. But as oft as
 the Minde thinketh of this word Ne-
 ver, it is as another Hell, in the middest
 of hell.

This thought shall force the dam-
 ned to cry, & ai, & ai, as much as if
 they

Mark.
 9.

they should say *ὦ ὦ ὦ ὦ*, O Lord, *not ever, not ever* torment vs thus. But their *conscienc*es shall answer them as an *Eccho*, *ὦ ὦ ὦ*, ever, ever. Hence shall arise this dolefull *ὦ ὦ*, vroe and alas for evermore.

This is that *second death*, the generall perfect fulnesse of all cursednesse & misery: which every damned Reprobate must suffer, so long as God and his Saints shall enjoy blisse and felicitie in Heaven for evermore.

Thus farre of the misery of man in his estate of corruption, vnlesse that hee be renewed by Grace in Christ.

Now followes the knowledge of Mans selfe, in respect of his state of regeneration by Christ.

Meditations of the state of a Christian reconciled to God in Christ.

NOW let vs see, how happie a godly man is, in his state of renovation, beeing reconciled to God in Christ.

The godly man, whose corrupt nature is renewed by grace in Christ, & become a new creature, is blessed in a threefold respect. First, in his life. Secondly, in his death. Thirdly, after death.

I. His blessednesse during his life, is but in part, and that consists in seven things:

I. Be-

1. Because hee is conceived of the ^a Spirit, in the wombe of his ^b Mother the Church: and is ^c borne, not of blood, nor of the vill of the flesh, nor of the vill of Man, but of God, who in Christ, is his ^d Father: So that the ^e Image of God his Father, is renewed in him every day more and more.

2. He hath, for the merits of Christs sufferings, all his finnes, originall and actuall, with the guilt and punishment belonging to them, ^f freely and fully forgiven vnto him, and all the ^g righteousness of Christ, as freely and fully imputed vnto him: and so God is ^h reconciled vnto him: & ⁱ approoveth him as righteous in his sight and account.

3. He is freed from Satans ^k bondage, and is made a ^l brother of Christ, a fellow ^m heire of his heavenly Kingdome & a spirituall ⁿ King, & Priest, to offer vp ^o spirituall sacrifices to God by Iesus Christ.

4. God spareth him, as a man spareth his owne sonne, that serveth him. And this sparing consists, In

I. Not taking notice of every fault, but bearing with his infirmities, Exod.

34. 6. 7. A loving Father will not cast his child out of doores in his sickness.

II. Not making his punishment when he is chastened, as great as his deserts, I sal. 103. 10.

a Ioh.

3. 5.

b Gal.

4. 26.

c Ioh.

1. 13.

d Gal.

4. 6. 7.

2. Cor.

9. 8.

e Ephe.

4. 2. 3.

13.

Col. 3.

10.

f Rom.

4. 8. 25.

Rom. 8.

1. 2.

1. Pet.

2. 24.

g Rom.

4. 5. 19.

h 2 Cor.

5. 19.

i Rom.

8. 33. 24.

k Act.

16. 18.

Ephe.

2. 2.

l Ioh.

20. 7.

Rom.

8. 26.

m Ro.

8. 17.

n Apoc.

1. 6.

o 1 Pet.

2. 5.

Mal.

3. 3.

^a Rom.

8, 28.

^b Psal.

89, 31,

33.

Psal.

11, 97.

Heb. 12,

10.

2. Cor.

12, 7.

1 Cor.

3, 22,

15,

54, 55.

Heb. 2,

14, 15.

^d Luke

22, 31,

32.

Pf. 51.

13, 14.

Rom. 5,

20, 21.

^e 1,

Thess.

5, 23,

^f Rom.

9, 9, 10.

^g Rom.

8, 16.

^h Heb.

4, 15.

Ephes.

3, 12.

Gal. 4,

16.

Rom. 3,

15, 16.

Zach.

12, 12.

Rom. 8,

16, 27.

III. Chastening him *moderately*, when he seeth that he will not by any other meanes bee reclaimed, 2. Sam. 7. 14. 15. 1 Cor. 11. 32.

IV. Graciously accepted his endeavour, notwithstanding the imperfection of his obedience; and so preferring the *unwillingnesse* of his minde, before the *unworthinesse* of his worke, 2. Cor. 8. 12.

V. Turning the curses which hee deserved, to *crosses*, and fatherly correction; yea all ^a things, all ^b calamities of this life, ^c death itself. ^d yea, his very *sinnes*, vnto his good.

5. God giues him his *Holy Spirit*, which

I. ^e Sanctifieth him by degrees throughout: ^f so that hee doth more and more dye to sin, and *liue* to righteousness.

II. Assures him of his ^g adoption, and that he is by *Grace* the Childe of God.

III. Encourageth him to come with ^b boldnes, and confidence, into the presence of God.

IV. Mooveth him without feare, to say vnto him, *Abba Father*.

V. Poureth into his heart the gift of sanctified prayer.

VI. Persuadeth him, that both he & his prayers are accepted and heard of God for Christ his Mediators sake.

VII. Fils
him
with

1. Peace of con-
science.

2. Joy in the Holy
Ghost: in comparison
whereof, all Earthly
joyes se-me vile and
vaine vnto him.

6. He hath a recovery of his a sove-
raignty over the creatures, which hee
lost by Adams fall: and from thence
free b liberty of using all things
which God hath not c restrained, so
that hee may use them with good
a conscience. For to all things in Hea-
ven & Earth hee hath a sure e title in
this life: and hee shall haue the ple-
nary & peaceable f possession of them
in the life to come. Hence it is, that
all Reprobates are but usurpers of all
that they possesse, and haue no g place
of their owne but Hell.

7. Hee hath the assurance of Gods
Fatherly care and protection, day and
night over him; wick care consisteth
in three things:

1. In providing all things necessarie
for his Soule and Body, concerning
this life, and that which is to come:
so that hee shall be sure b ever, either
to haue enough: or patience, to be con-
tent with that he hath.

11. In that God giues his Holy An-
gels, as Ministers, a charge, to attend
vpon him alwayes for his good: yea, in
danger, to pitch their tents about him

Rom.

5. 1. &

14. 17.

Rom. 5.

3. and

14. 17.

a P/. 3.

5 &c.

Heb. 2.

7. 8.

b 1. Cor.

9. 4.

Rom.

14. 14.

1. Tim.

4. 2. &c.

c 1. Cor.

9. 19. 21.

d 1 Cor.

3. 21.

23.

Heb.

2. 7.

e 1 Cor.

3. 23.

f Mat.

24. 34.

1. Pet. 1.

4. &c.

g Act.

1. 25.

h Mat.

6. 32.

2. Cor.

12. 14.

Pf 23.

Pf. 34.

9. 10.

Heb. 1.

14.

Psal.
 34. 7.
Psal.
 91. 11.
Isa.
 4. 5.
Ioh
 1. 10.
Psal.
 34. 15.
Gen.
 7. 1.
Psal.
 33. 19.

for his safety, where-ever hee be. Yea, Gods protection shall defend him as a cloud by day, and as a pillar of fire by night: and his providence shall hedge him from the power of the Diuell.

III. In that The eyes of the Lord are upon him, and his eares continually open to see his state, and to heare his complaint, and in his good time, to deliver him out of all his troubles.

Thus farre of the blessed estate of the godly, and Regenerated man in this life: Now of his blessed estate in death.

II. Meditations of the blessed estate of a regenerated man in his death.

WHen God sends Death as his Messenger, for the regenerated man, he meetes him halfe the way to Heaven: for his conversation, and affection is there before him. Death is neither strange, nor fearefull vnto him. Not strange, because hee dyed daily: not fearefull, because whilest hee lived, hee was dead; and his life was hid in Christ with God. To dye vnto him therefore, is nothing else in effect, but to rest from his labour in this world, to goe home to his Fathers house, vnto the City of the living God, the heavenly Ierusalem.

a Phil.
 3. 20.
b Col.
 3. 2.
c 1. Cor.
 15. 31.
d Col.
 3. 3.
e Apoc.
 14. 13.
f 2 Cor.
 5. 6.
g Ioh.
 14. 1.
h Heb.
 12. 22.
i c.

lem, to an innumerable company of Angels, to the generall assembly and Church of the first borne, to God the Iudge of all; and to the Spirits of just men made perfect, and to Iesus the Mediatour of the New Testament. VVhilest his Body is sick, his Minde is sound: for, God maketh all his bed in his sicknesse, and strengtheneth him with faith and patience, vpon his bed of sorrow. And when hee beginnes to enter into the way of all the world; hee giveth (like *c* Iacob, Moses, and Ioshua) to his Children and friends, godly exhortations and counsels, to serue the true God, to vvorship him truely all the dayes of their life. His blessed soule breatheth nothing but blessings, and such speeches as savour a sanctified spirit. As his outvvard man decayeth, so his invvvard man increaseth, and vvaxeth stronger. VVhen the speech of his tongue faultereth, the sighes of his heart speake lowder vnto God: when the sight of the Eyes faileth, the holy Ghost illuminates him invvvardly with abundāce of spirituall light. His soule feareth not ^d but is bold to goe out of the body, and to dwell vvith her Lord. Hee sighed out with *e* Paul, *Cupio dissolvi*: I desire to be dissolved; and to be vvith Christ. And vvith *f* David, *As the Hart panteth after the waterbrookes*: so panteth my soule after thee, O God: My soule thirsteth for

b Psal.

41, 3.

c Gen.

49.

d 2 Cor.

5, 8.

e Phil.

4, 23.

f Psal.

42, 2.

God, for the living God: when shall I come and appeare before God? Hee prayeth with the Saints, ^a How long, O Lord, which art holy and true? ^b Come, Lord Iesus, come quickly. And when the ^c appointed time of his dissolution is come, knowing that he goeth to his ^d Father and Redeemer, in the peace of a good conscience, & the assured perswasion of the forgiveness of all his sins, in the blood of the Lambe, hee sings vvith blessed old Simeon, his ^e Nunc dimittis: Lord, now lettest thou thy Seruant depart in peace, &c. & surrenders vp his soule, as it were, with his owne hands, into the hands of his heavenly Father, saying with David: ^f Into thy hands, O Father, I commend my soule; for thou hast redeemed mee, O Lord, thou God of truth. And saying with Stephen, ^g Lord Iesus, receiue my spirit; He no sooner yeelds vp his sacred Ghost, but immediatly the ^h holy Angels, who attended vp on him from his birth, vnto his death, ⁱ carry and accompany his soule into Heaven, as they did the Soule of Lazarus into Abrahams bosome, ^k which is the Kingdome of Heaven, whither onely good Angels & good vvorkes doe accompanie the Soule: the one to deliver their ^l charge, the other to receiue their ^m reward.

^a Apoc.
6, 10.

^b Apoc.
22, 20.

^c Job.
14, 5.

^d Psal.
31, 5.

^e Luke
22, 29.

^f Psal.
17, 7.

^g Isa. 57,
2.

^h Psal.
31, 5.

ⁱ Act.
7, 59.

^j Marc.
18, 10.

^k Act.
12, 15.

^l 27,
25.

^m Luke
26, 22.

ⁿ Mat.
8, 11.

^o Luke
13, 28.

^p Act.
15, 10.

^q 11.

^r Ephes.
1, 10.

^s Heb. 11,
9, 10.

^t 16, &
12, 22.

^u 23.

Luc. 19, 9, & 9 31. ^v Psal. 91, 11. Heb. 1, 14. ^w Apoc 14, 13, and 22, 12.

The

The Bodie in convenient time, as the sanctified ^a Temple of the Holy Ghost, the ^f members of Christ, nourished by his bodie, the ^g price of the blood of the Sonne of God, is by his fellowbrethren reverently laid to ^b sleepe in his graue, as in the bed of Christ, in an assured hope to ⁱ awake in the Resurrection of the just, at the last day, to be partaker with the Soule of life and glory everlasting. And in this respect not onely the *soules*, but the very *bodies* of the faithfull also are termed *blest*.

Thus farre of the *blestnesse* of the soule & body of the Regenerated mā in death. Now let vs see the *blestnesse* of his soule & body after death.

III. Meditations of the *blest* estate of the Regenerated man after death.

His state hath three degrees:

1. From the day of Death, to the Resurrection.
2. From the Resurrection to the pronouncing of the Sentence.
3. After the Sentence, which lasts eternally.

As soone as ever the Regenerated man hath yeelded vp his Soule vnto Christ, the holy Angels take her into their custody, and immediately ^a carry her into Heaven: and there present

1 Cor. 6, 15.
1 Mat. 26, 6.
1 Cor. 6, 20.
1 Pet. 1, 19.
h 1.
Thess. 4, 14.
Acts 7, 6, &
8, 3.
1 Dan. 12, 2.
1 Joh. 5, 28, 29.
Luke 14, 14.
1 Thess. 4, 16.
17.
Apoc. 14, 15.

Luke 16, 22.

b Heb.
1, 14, &
12, 14.
c 2. Ti-
moth.
4, 8.
Apoc.
2, 16.
1 Pet. 5.

her into Heaven: and there present her b before Christ, where shee is crowned with a c Crowne of righteousness, and glory; not which shee hath deserved by her good workes, but which God hath promised of his free goodnesse to all those, who of loue, haue in this life vnfeinedly serued him, and sought his glory.

Oh, what a joy vwill it be to thy Soule! vvhich vvas vvont to see but misery and sinners, novv to beholde the face of the God of Glory? yea, to see Christ wellcomming thee, as soone as thou art presented before him by the holy Angels, with an Euge bone serue! VVell done, and vvell-come good and faithfull servant, &c. enter into thy Masters joy. And what joy will this be, to behold thousand thousands of Cherubins, Seraphins, Angels, Thrones, Dominions, Principalities, Powers: All the holy Patriarches, Priests, Prophets, Apostles, Martyrs, Professors: and all the soules of thy Friēds, Parents, Husbonds, VVives, Chrildren, and the rest of Gods Saints, who departed before thee in the true Faith of Christ, standing before Gods Throne in blisse and glory? if the Queene of Sheba, beholding the glory and attendance given to Salomon, as it were ravished therewith, brake out and said, Happy are thy men, happy are these thy servants, vvhich stand ever before thee, and heare

Col. 1,
6.
Eph. 1,
21.

1. Ki.
10.

thy

thy *vvisedome*: How shall thy soule be ravished to see her selfe by grace admitted to stand with this glorious Company, to behold the blessed Face of Christ, and to heare all the *treasures* of his Divine *vvisedome*! How shalt thou rejoyce to see so many *thousand thousands* well-cōming thee into their heavenly society! for as they all rejoyced at thy *conversion*; so vwill they novv bee much more joyfull to behold thy *Coronation*; and to see thee receive thy *Crowne*, which was laid vp for thee against thy *comming*. For there the *Crowne* of *Martyrdome* shall be put on the head of a *Martyr*, who for Christs Gospels sake indured torments; the *Crowne* of *Virginity* on the head of a *Virgin*, which subdued *Concupiscence*; the *Crowne* of *Piety* and *Chastity* on the head of them, vvho sincerely professed Christ, & kept their *Vvedlocke-bed* vndefiled, the *Crowne* of good vvorkes on the good *Almes-givers* head, vvho liberally releaved the *poore*: the *Crowne* of *incorruptible glory* on the head of those *Pastors*, vvho by their preaching and good example, have converted soules from the corruption of sinne, to glorifie God in holinesse of life. VVho can sufficiently expresse the rejoycing of this Heavenly Company, to see thee thus crowned

Luke
25.

1. Ti-
moth.
4, 8.

Apoc.
7, 9.

with glory, *arrayed* with the shining Robe of righteousness; and to behold the *Palme of victory* put into thy hand? Oh what *gratulation* will there bee, that thou hast *escaped* all the miseries of the world, the *snarcs* of the Divell, the paines of hell, and obtained with them thy eternall rest and happiness? for there every one joyeth as much in anothers happiness, as in his owne, because he shall see him as much loved of God, as himselfe. Yea, they haue as many distinct *joyes*, as they haue *cōpartners* of their joy. And in this joyfull and blessed state, the Soule resteth with *Christ* in Heaven, till the *Resurrection*: when as the number of her fellowservants & Brethren be fulfilled, which the Lord tearmeth but a *little season*.

The second degree of mans blessednesse after death, is from the *Resurrection*, to the pronouncing of the full Sentence: For at the last day,

I. The *Elementary Heavens*, Earth, and all things therein, shall be^a dissolved and purified with fire.

II. At the^b sound of the last Trumpet or voice of *Christ* the Archangel, the very same bodies which the Elect had before (though turned to dust and earth) shall rise againe. And in the same instant, every mans Soule shall re-enter into his owne body, by vertue

Apoc.
7.9.

2. Pet.

3.10.

12.13.

1. Cor.

15.52.

1. Thess.

4.16.

John

5.28.

Eze. 37.

Rom.

8.11.

Rom.

8.17.

1. Cor. 16.22. *Phil.* 3.10, 11. *1. Thess.* 4.17. *Mat.* 19.30.

of the

of the Resurrection of Christ their head, and be made alieue, and rise out of their graues, as if they did but awake out of their beds. And howsoever Tirans bemangled their bodies in pieces, or consumed them to ashes: yet shall the Elect finde it true at that day, that not a haire of their head is perished.

III. They shall come forth out of their graues, like so many Iosephs out of Prison: or Daniels out of the Lions Den; or Ionahs out of the VVales belly.

IV. All the bodies of the Elect being thus made alieue, shall arise in that perfection of nature, whereunto they should haue attained by their naturall temperament, if no impediment had hindred: and in that vigor of age, that a perfect man is at, about three and thirty yeeres old, each in their proper sexe: VVhereunto Diuines thinke the Apostle alludeth, when he saith: *b* Till wee all come vnto a perfect man, vnto the measure of the age (or stature) of the fulnesse of Christ. VVhatsoever imperfection was before in the body, (as blindnesse, lamenesse, crookednesse) shall then be done away. Iacob shall not halt, nor Isaac be blind, nor Lea beare-eyed, nor Mephibosheth be lame: for if David would not haue the blinde and lame

† *Das.*
4. 12.
1. *Theß.*
4. 14.
Par est
potesas
Dei ad
insti-
tuendos,
et re-
stituon-
dos ho-
mines.
Anathe-
gor.

a *Is.*
65. 20.

* *Ter-*
tul. de
Resur-
rect. c. 6.
Hier. E-
pi. 27, et
61.
Aug.
lib. 22, de
Ciuit.
Dei c.
17. et
omnes
Theologi
in 4.
Sent.
dist. 44,
b Eph.
4. 13. I-
ta com-
muniter
credunt
Theologi

in 4. sent. dist. 44. Vide Aug. de Ciuit. Dei lib. 22, c. 15, et 16.

to come into his *house*, much lettie will Christ haue *blindnesse* and *lame-nesse* to dwell in his heavenly Habitation. Christ made all the *Blind* to see, the *Dumbe* to speake, the *Deafe* to heare, the *Lame* to walke, &c. that came to him to seeke his *grace* on earth: much more will he heale all their *imperfections*, whom he will admit to his *glory in heaven*. Among those Tribes, there is not one feeble: but the *Lame man* shall leape as an *Hart*, and the *Dumbe mans tongue* shall sing. And it is very probable, that seeing God created our *first parents*, not *Infants*, or *Old men*, but of a *perfect age*, or *stature*; the ἀνάπλασις, or *new creation* from death, shall every way be more *perfect*, then the πλασις, or *first frame* of Man, from which hee fell into the state of the *dead*. Neither is it like, that *Infancy* being *imperfection*, and *old age corruption*, can well stand with the state of a *perfect glorified body*.

V. The *bodies* of the *Elect* being thus raised, shall haue *four* most excellent and *supernaturall qualities*. For:

I. They shall be raised in *pouuer*, whereby they shall for ever be freed from all *vnants* and *weaknesses*, and *inabled* to continue, without the use of *meat drinke sleepe*, and other former helps.

Psal.
105. 37.
15a.
35. 5.

1. Cor.
15. 43.

II. In *Incorruption*, whereby they shall never be *subject* to any manner of *imperfections*, *blemish*, *sickenesse*, or *death*.

III. In *glory*, whereby their *bodies* shall shine as *bright as the sun in the firmament*, and which being made *transparent*, their *soules* shall shine *thorow*, farre more *glorious* then their *bodies*. Three *glimpses* of which *glory* were *seene*: First, in *Moses face*. Secondly, in the *transfiguration*: Thirdly, in *Stephens countenance*. Three instances and assurances of the *glorification* of our *bodies*, at that *glorious Day*. Then shall *David* lay aside his *Shepherds vveed*, & put on the *robe*, of the *Kings Sonne Iesus*, not *Ionathans*. Then every true *Mordecai* (who mourned vnder the *Sackcloth* of this corrupt *flesh*) shall be *arrayed* with the *Kings* * *Royall apparell*, and haue the *Crowne Royall* set vpon his head, that all the world may see; how it shall bee done to him, vvhom the *King of Kings* delighteth to honour. If now the rising of one *Sunne* makes the morning so *glorious*, how *glorious* shall that *Day* be, when innumerable millions of millions of *bodies* of *Saints* and *Angels* shall appeare more *glorious* then the *brightnes* of the *Sun*! the *Body of Christ* in *glory* surpassing all.

4. In *Agility*, whereby our *bodies*

I, Cor.
15, 41.
Isa. 65,
30.
Aug.
Ench.
cap. 90.
* Mat.
13, 43.
Dan.
2 3.
Luke
9, 31.
Zach.
9, 16,
1, Thes.
4, 17.
Exo. 34,
27.
Matt.
17.
Acts
6, 15.
1, Sam.
13, 4.
* Hest.
6, 14.
a Vbi
volet
spiritus,
ibi erit
& cor-
pus.
Aug.
Medit.
24, 28.

dies

* *Matt.*

14, 28.

b *Isa.*

40, 31.

Wisd.

3, 7.

1. *Cor.*

5, 46.

c *Spiri-*

tualia

post re-

surre-

ctionem

erunt

corpo-

ra, non

quia

corpora

esse

desistat,

sed quia

spiritu

vivifi-

cant,

substi-

tunt.

Aug. 1.

13. *de*

ciuit.

Dei c.

23.

Pf. 8, 5.

Phil.

3, 21.

Heb. 2,

16.

dies shall be able to ascend, and to meet the Lord at his glorious comming in the ayre, as * *Eagles flying vnto their blessed carcasse.* To this agilitie of the Saints glorious bodies, the Prophet alludes, b saying, *They shall renew their strength: they shall mount up with wings as Eagles: they shall run, and not be weary: they shall vvalke, & not faint.* And to this state may that saying of vvisedome be referred: *In the time of their vision they shall shine, and run to & fro, as sparkes among the stubble.* And in respect of these foure c *qualities*, Paul calleth the raised bodies of the Elect, *Spiritual*: for they shall be spiritual in *qualities*, but the same still in *substance*.

And howsoever sinne & corruption make a man in this state of mortality, lo vver then *Angels*: yet surely, when God shall thus crowne him with glory and honour, I cannot see how man shall be any thing inferiour to *Angels*. For are they *Spirits*? So is Mā also, in respect of his Soule; yea, more then this: they shall haue also a spiritual body, fashioned like vnto the glorious body of the Lord Iesus Christ: in whom mans nature is exalted by a personall vnion, into the glory of the Godhead, and individuall society of the blessed *Trinity*: An honour which hee never vouchsafed *Angels*. And in this respect man hath a prerogatiue

about

about them; Nay, they are but *spirits* appointed to bee *Ministers* vnto the *Elect*: and as many of them who at the first disdained this office, and would not keep their first standing, were for their pride hurled into hell. This lesseneth not the *dignity of Angels*, but extols the greatnesse of Gods loue to Mankinde.

Heb. 1,
14.
Psal.
91, 11.
Iud.
vers. 6.
2, Pet.
2, 3.

But as for all the *Elect*, who at the second, and sudden comming of Christ, shall bee found *quicke and liuing*: the fire that shall burne vp the corruptiō of the world, & the works therein, shall in a *moment*, in the twinkling of an eye, overtake them as it finds them: either grinding in the Mill of provision, or walking in the fields of pleasure, or lying in the bed of ease; and so (burning vp their drosse and corruption) of mortall, make them *immortall* bodies: & this change shall be vnto them in stead of death.

1, Pet.
3, 10, 11,
12.
1, Cor.
15, 51.
a Luke
17, 34,
35.

Then shall the Soule with joyfulness greet her *Body*, saying: Oh well met againe, my deare sister! How sweet is thy voyce! how comely is thy countenance, having lien hid so long in the cliffs of the rocks, and in the secret places of the graue! Thou art indeed an habitation fit, not onely for me to dwell in; but such as the *Holy Ghost* thinkes meete to reside in, as his *Tēple* for ever. The *Winter*
of our

The
Elect
Soules
Apostrophe
to her
body, at
her first
meeting
in the
Resur-
rection
Can.
2, 14.

of our misery is blowne over, and gone. The Bodies of our Elect Brethren appeare more glorious, then the Lilly-flowers on the earth: the time of singing Hallelujah is come; & the voyce of the trumpet is heard in the Land. Thou hast beene my Yoke-fellow in the Lords labours, and companion in persecutions & wrongs, for Christ and his Gospels sake; now shall wee enter together into our Masters joy. As thou hast borne with me the Crosse, so shalt thou now weare with me the Crowne. As thou hast with mee sowed plenteously in teares, so shalt thou reape with me abundantly in joy. O blessed, aye blessed be that God! who (when yonder reprobates spent their whole time in pride, fleshly lust, eating, drinking, and prophane vanities) gaue vs grace to joyne together, in watching, fasting, praying, reading the Scriptures, keeping his Sabbath, hearing Sermons, receiving the Holy Communion, relieving the poore; exercising (in all humility) the works of Piety to God; and walking conscientiously in the duties of our calling, towards men. Thou shalt anon heare no mention of thy sins, for they are remitted & covered: but every good worke, which thou hast done for the Lords sake, shall be reheard and rewarded. Cheere vp thy heart, for thy Iudge is flesh of thy flesh, and bone

Psal.
23, 1.

Dan. 9,
24, 25.

of thy bone. Lift vp thy head, behold these glorious *Angels*, like so many *Gabriels*, flying towards vs, to tell vs that the day of our Redemption is come, and to convey vs in the clouds, to meete our Redeemer in the ayre. Loe, they are at hand. Arise therefore, my *Doue*, my *Loue*, my faire one, and come a way. And so like *Res*, or young *Harts*, they runne with *Angels* towards *Christ*, over the trembling Mountaines of *Bether*.

Luke
21, 28,

Can. 2,
13, 14.
E 8, v.
7.

VI. Both quicke and dead, being thus revived and glorified, shall forthwith (by the Ministry of Gods Holy *Angels*) bee gathered from all the quarters and parts of the world, and caught up together in the Clouds, to meete the Lord in the Ayre, and so shall come with him, as a part of his glorious traine, to judge Reprobate & evill angels. The twelve *Apostles* shall sit vpon twelve *Thrones* (next *Christ*) to judge the twelve *Tribes*, (who refused to heare the Gospel preached by their Ministry. And all the *Saints* (in honour and order) shall stand next vnto them, as *Iudges* also, to judge the evill angels, and earthly-minded men. And as every of them received grace in this life, to be more zealous of his glory, and more faithfull in his Service, then others: so shall their glory and reward bee greater then others in that Day.

Luke 7,
34, 35,
36.
1, Thes.
4, 17.

1. Cor.
6, 1, 3.

1, Cor.
6, 2 3.

Apoc.
22, 12.
Rom.
6, 22.
2, Cor.
9, 6.

The

Ich. 14.
4.

1. Thes.
4. 17.
Joel. 3.
1, 2, & c.

Vers.
11. 12.

*2, *Chr.*
20, 29.

† Neere
this val-
ley was
Mount
Moriah,
where
Abrahā
sacrifi-
ced I-
saac
Gen. 22.
Jacob
saw An-
gels as-
cending
& def-
cending
on a
ladder,
Gen. 28.
The An-
gel put
vp his
sword,
and fire
from
heaven

burnt the Sacrifice in Araunahs floore, 2. *Sam.* 24. Salomon builded the Temple, 2. *Chro.* 3. 1. Christ preached the Gospel, suffered his passion, & entred into his glory, Carth. in *Gen.* 28.

The place vvhither they shall be gathered vnto Christ, and where Christ shall sit in Iudgement, shall be in the Aire, over the Valley of Iehosaphat, by Mount Olivet, neere vnto Ierusalem, Eastward from the Temple: as it is probable for foure reasons.

I. Because the holy Scripture seemes to intimate so much in plaine words: *I will gather all Nations into the valley of Iehosaphat, and plead vwith them there. Cause thy mightie ones to come downe, O Lord: let the Heathen be vakened, & come vp to the valley of Iehosaphat: for there will I sit to Iudge all the Heathen round about. Iehosaphat* signifieth, *The Lord will Iudge.* And this valley was so called from the great victory which the Lord gaue *Iehosaphat* and his people over the *Ammonites, Moabites, & inhabitants of Mount Seir.* VVhich victory was a type of the *finall victory*, which Christ, the supreme Iudge, shall giue his *Elect*, over all their enemies in *that place*, at the last Day, as all the Iewes interpret it. See *Zach.* 14. 4. 5. *Psal.* 51. 1. 2. & c. all agreeing, that the place shall be *thereabouts*.

II. Because that as Christ was *thereabouts* crucified, and put to open

name: so over that place, his glorious Throne should be erected in the Aire, when hee shall appeare in Iudgement, to manifest his Majesty and glory. For it is meete that *Christ* should in that place judge the world with righteous judgement, where hee himselfe was unjustly judged and condemned.

III. Because that seeing the *Angels* shall bee sent to gather together the *E-lect*, from the foure vinds, from one end of Heaven, to the other: It is most probable, that the place whither they shall be gathered to, shall be neere *Ierusalem*, & the *Valley of Iehosaphat*: which *Cosmographers* describe to be in the midst of the superficies of the earth. If the *termini à quibus*, bee the foure parts of the *VWorld*: the *terminus ad quem*, must be about the Center.

IV. Because the *Angels* told the Disciples, that as they saw *Christ* ascend from *Mount Olivet*; which is over the *Valley of Iehosaphat*: so hee shall in like manner come downe from heaven. This is the opinion of *Aquinas*, and all the Schoole-men, except *Lombard* and *Alexander Hales*.

V. Lastly, when *Christ* is set in his glorious Throne, and all the many

* The Sea beyond Iordan towards *Tyrus*, cutteth the middest of the world. And *Ezech.* saith of *Ierusalem*, *In medio gentium posui eam*. That from *Sion*, as from a center, the Law should be published to all nations

and there all nations shall be judged according to the Law, *Rom. 2, 12. Act. 17, 31. Richardus de villa nova. Thom. in 1, 2. dist. 47, 48. Matt. 25, 31. Iude v. 14. a Apoc. 20, 11, 12.*

thousands of his Saints and Angels, shining more bright then so many Sunnes in glory, sitting about him: & the body of Christ, in glory & brightnesse surpassing them all: (The Reprobates being separate, and remaining *beneath* vpon the Earth: for the right hand signifieth a *blesed*, the left hand a *curst* Estate) Christ will first pronounce the sentence of *absolution* and blisse vpon the Elect. First, because hee will thereby encrease the griefe of the *reprobate*, that shall heare it. Secondly, to shew himselfe more prone to *Mercy*, then to *Iudgements*. And thus from his *Throne* of Majesty in the Ayre, hee shall in the sight and hearing of all the VVorld) pronounce vnto his Elect, *Come yee blessed of my Father, inherit the Kingdome, prepared for you; from the beginning of the world; for, &c.*

Come ye] Heere is our blessed union with Christ, and by him, with the whole Trinity.

Blessed) Heere is our absolution from all sinnes, & our plenary endowment vvith all grace and happiness.

Of my Father) Heere is the Author, from whom, by Christ, proceeds our felicity.

Inherit) Heere is our Adoption.

The Kingdome) Behold our Birth-right and possession.

Mat.
19 23.
Hilar.
in Cant.
21.

An-
selm. in
Matt.

c. 25.

Psal.

145 9.

Isa. 3.

22.

c. Ad

panas

tardus

De. 4.

est, ad

pram. 1.

velix.

Mat.

25, 34.

Prepared) See Gods Fatherly care
for his chosen.

From the foundation of the VWorld)
O the free, eternall, vchangeable E-
lection of God!

How much are those soules bound
to loue God, who of his meere good
will and pleasure, chose and loved
them, before they *had done either good
or euill!*

Rom. 9.
II.

For, I was hungry, &c.) O the Goodnesse of Christ, who takes notice of all the good *u*orkes of his Children, to reward them! How great is his loue to poore Christians, who takes every worke of mercy done to *them* for his sake, as if it had bin done to himselfe! come yee to mee, in *u*hom yee haue beleev'd, before yee saw mee: and whom ye haue loved and sought for, with so much devotion, and through so many tribulations. Come now, from labour to rest: frō disgrace, to glory: from the jawes of death, to the joyes of eternall Life. For my sake ye haue bin railed vpon, reviled, & cursed: But now it shall appeare to all those cursed *Esau's*, that you are the true *Iacobs*, that shall receiue your Heavently Fathers blessing: & blessed shall you bee. Your Fathers, Mothers, & nearest kindred forsooke, and cast you off, for my Truthes sake, which you maintained: but now my Father will be vnto you a Father, and you

Mat.
25, v. 40.

1, Per.
1, S.

Mar.
5, 11.

Pfal.
27.10.
Marke
19,29.

Ioh.
10, 17.
2, Cor.
6, 10.

shall be his *Sonnes* and *Daughters* for ever. You were cast out of your *lands* and *livings*, and forsooke *all* for my sake and the Gospel: But that it may appeare that you haue not *lost* your *gaine*, but *gained* by your *losse* : in stead of an *Earthly inheritance* and *possessions*, you shall possesse with me the inheritance of my *Heavenly Kingdome*, where you shall be for loue, *Sons* : for birthright, *Heires*: for dignity, *Kings*: for holinesse, *Priests* ; and you may bee bold to enter into the possession thereof *now*, because my *Father* prepared, and kept it for you, ever since the first foundation of the world was laid.

2, Tim.
4, 8.
1, Pet,
5, 4.
Apoc.
4, 5.

Apoc.
4, 10.

Immediately after his Sentence of *absolution* and *benediction* , every one receiveth his *Crowne* , which *Christ* the righteous Iudge puts vpon their heads, as the *reward* which hee hath promised of his grace & mercy, vnto the *Faith* and good *workes* of all them that loved that his appearing. Then every one taking his *Crowne* from his *Head* , shall lay it downe (as it were) at the feet of *Christ*; And prostrating themselves , shall with one heart and voyce, in an *Heavenly* sort & comfort, say; Praise, and Honour , and Glory, and Power, and *Thankes* be unto thee, O blessed *Lambe*, who sittest upon the *Throne*, wast killed, and hast redeemed us to God by thy blood , out of every

every kindred and tongue, and people, and Nation, and hast made us vnto our God, Kings and Priests, to raigne vwith thee in thy Kingdome for evermore. Amen.

Then shall they sit in their Thrones and Order, as Iudges of the Reprobates, and euill angels, by approving, and giuing testimony to the righteous sentence and iudgement of Christ, the Supream Iudge.

After the pronouncing of the Reprobates sentence & condemnation, Christ will performe two solemn Actions.

I. The presenting of all the Eleſt vnto his Father. Behold, O righteous Father, these are they vvhom thou gavest me, I haue kept them, and none of them is lost. I gaue them thy VVord, and they beleeued it, and the VVorld hated them, because they vv ere not of the VVorld, even as I vv as not of the VVorld. And now, Father, I vvill that those, vvhom thou hast given mee, be vvith mee vvhere I am; that they may behold my glory, vv hich thou hast given mee: and that I may be in them, and thou in mee, that they may be made perfect in one; that the vvorld may know vv that thou hast sent me, and that thou hast loved them, as thou hast loved me.

II. Christ shall deliuer vp the Kingdome to God, even the Father, that is, shall cease to execute his office of

1. Cor.
6, 1, 2,
3, &c.
Mat.
19, 18.

Ioh. 17,
13, 14,

Ioh. 17,
24.

1. Cor.
15, 24.

Mediatorship, whereby as he is *King*, *Priest*, *Prophet*, and *Supreme head* of the *Church*, he suppressed his *Enemies*, and ruled his *faithfull people* by his *Spirit*, *VWord*, and *Sacraments*. So that his *Kingdome of Grace* over his *Church* in this *VWorld* ceasing; he shall rule *immediately* as he is *God*, equall with the *Father*, and the *Holy Ghost*, in his *Kingdome of Glory* for evermore. Not that the dignity of his *Māhood* shall be any thing *diminished*: but that the glory of his *Godhead* shall bee more manifested: so that as he is *God*, he shall from thenceforth, in all fulnesse, without all externall meanes, rule all in all.

From this *Tribunall seate*, *Christ* shall arise, and with all his glorious company of *Elect Angels* and *Saints*, he shall goe vp triumphantly in order and array, vnto the *heaven of heavens* with such a heavenly noyse and Musicke: that now may that sōg of *David* bee truely verified; *God is gone up with a triumph*, the *Lord* with the sound of the *Trumpets*. Sing praises to *God*, sing praises, sing praises vnto our *King*, sing praises: for *God* is the *King of all the earth*: he is greatly to be exalted. And that marriage song of *Iohn*; *Let vs be glad and reioice, & giue honour to him: for the Marriage of the Lambe is come, and his VVife hath made her selfe ready. Allelujah; for the*

Lord

Pf. 47.
5, 6.

Apoc.
19, 7.

Lord God omnipotent reigheth.

The third and last degree of the blessed state of a regenerate Man after death, begins after the pronouncing of the sentence, and lasteth eternally without all end.

Meditations of the blessed estate of a Regenerated man in Heaven, after hee hath received his sentence of Absolution, before the Tribunall seate of Christ, at the last Day of Iudgement.

Here my Meditation dazeleth, & my pen falleth out of my hand: the one being not able to conceiue, nor the other to describe that most excellent blisse, and eternall vvaight of glory (whereof all the afflictions of this present life are not vvorthy) which all the Elect shall with the blessed Trinity enjoy, from that time that they shall bee received with Christ as joint heires, into that everlasting Kingdome of joy.

Notwithstanding, wee may take a scantling thereof thus:

The holy Scriptures set forth (to our capacity) the glory of our eternall and heavenly life after death, in four respects:

1. Of the Place.
2. Of the Object.
3. Of the Prerogatiues of the Elect there.

2. Cor.

4. 17.

Rom.

8. 18.

Rom.

8. 17.

4. Of the Effects of those Prerogatives.

I. Of the Place.

a 1.
Kin. 8.
b 2 Coy.
12, 24.

Psal.
19, 5.
Mat.
25, 11.

Apoc.
21, 2,
Ec.
Verf.
24. &
27.
Ver. 18.
Verf.
11.
Verf.
19. 20.

Ver. 21.
Ver. 14.
Ver. 12.
Ver. 17.
Ver. 16.

THE place is the ^a Heaven of heavens, or the ^b third Heaven called Paradise; whither Christ (in his humane nature) ascended far above all visible Heavens. The Bridegroomes Chamber, which by the firmament, as by an azure curtaine spangled with glittering starres, and glorious planets, is hid, that wee cannot behold it with these corruptible eyes of flesh. The Holy Ghost (framing himselfe to our weakenesse) describes the glory of that place, which no man can estimate, by such things as are most precious in the estimation of man: And therefore likeneth it to a great and a holy City, named the Heavenly Ierusalem: VVhere onely God, & his people, (vvho are saved and vvritten in the Lambes Booke) doe inhabit: all built of pure gold, like unto cleere glasse or Christall: the vvalles of Iasper stone; the foundations of the vvalles vvith tvelve manner of precious stones, having tvelve gates, each built of one pearle; three gates tovvards each of the foure corners of the vvorld: and at each gate an Angel, (as so many Porters) that no uncleane thing should enter into it. It is fouresquare, therefore perfect: the length,

the breadth & height of it are equall,
 12000 furlongs every way; therefore
 glorious and spacious. Throvv the mid-
 dle of her streets ever runneth a pure
 River of the water of life, as cleare as
 Cristall, therefore wholesome. And of
 either side of the River, is the Tree of
 Life, ever growing: which beares
 true lue manner of fruits, and giues
 fruits every moneth: therefore fruitfull.
 And the leaues of the Tree is health to
 the Nations: therefore healy. There
 is therefore no place so glorious by
 creation, so beautifull with delectation;
 so rich in possession, so comfortable
 for habitation. For there the King, is
 Christ: the Law, is loue: the honour,
 verity: the peace, felicitie: the life, e-
 ternitie. There is light without dar-
 kenesse: mirth, without sadnesse;
 healt, without sicknesse; wealth, wit-
 hout want; credit, without disgrace;
 beauty, without blemish; ease, without
 labour; riches, without rust; blessed-
 nesse, without misery; and consolati-
 on that never knoweth end. How
 truly may wee cry out (with David)
 of this City? *Glorious things are spoken*
of thee, O thou City of God: and yet all
 these things are spoken but according
 to the weaknesse of our capacity. For
 Heaven exceedeth all this in glory so
 farre, as that no tongue is able to expresse,
 nor heart of man to conceiue the glory
 thereof: as witnesseth Paul vvho was

Apoc.
 22, 1, 2.

Psal.
 87, 3.

2, Cor.
 12, 4.
 1, Cor.
 2, 5.

in it, and saw it. O let vs not then dote so much vpon these vwoodden cottages and houses of moulding clay, which are but the Tents of vngodlinesse, and habitations of sinners! but let vs looke rather, and long for this Heavenly City, whose builder and maker is God: which he (who is not ashamed to bee called our God) hath prepared for vs.

Heb.
11. 10.
Heb. 11,
6,

II. Of the Object.

THe blissefull and glorious object of all intellectuall and reasonable creatures in Heaven, is the God-head, in Trinity of Persons: without which, there is neither joy, nor felicity, but the very fulnesse of joy consisteth in enjoying the same.

This Object wee shall enjoy two wayes.

I. By a Beatificall vision of God.

II. By possessing an immediate communion with his diuine nature.

The ^abeatificall vision of God, is that onely, that can content the infinite minde of man. ^bFor every thing tendeth to his center, God is the center of the soule: therefore (like Noahs Done) shee cannot rest, nor joy, till shee returne and enjoy him.

All that God bestowed vpon Moses, could not satisfie his minde, vnlesse he might see the face of God. Therefore

a Visio
Dei
beatific
sola est
summū
bonum
nostrum
Aug.
lib. de
Trin.
cap.
b Feci
sili nos
domine
ad te:
in quie
tum igi
tur est
cor no
strum,
donec re
quiescat
in te.
Aug.
Conf.
lib. 1,
cap. 3.
&c.

Exod.
33. 13,
&c.

the whole Church prayeth so earnestly: God bee mercifull vnto vs, & blesse vs, and cause thy face to shine vpon vs. VVhen Paul once had seene this blessed sight; hee (ever after) counted all the riches and glory in the world (in respect of it) to be but dung; and all his life after was but a fighting out (*cupio dissolvi*) I desire to be dissolved, and to be vvitin Christ. And Christ prayed for al his Elect in his last prayer, that they might obtaine this blessed vision; Father, I vwill that they vvhich thou hast giue me, be: (where?) even vwhere I am: (to what end?) that they may behold that my glory; &c. If Moses face did so shine, when hee had been with God but forthy dayes, and seene but his backe-parts: How shall wee shine, when vvee shall see him face to face for ever? and know him as vve are knowne, and as he is? Then shall the soule no longer bee tearmed Marah, bitternesse, but Naomi, beautifulnesse, for the Lord shall turne her short bitternesse, to eternall beauty and blessednesse, Ruth 1.20.

The second meanes to enjoy this object is, by having an immediate, and an eternall communion with God in Heaven. This we haue, first, by being (as members of Christ) vnited to his Manhood; and by the manhood personally vnited to the VVord,

Psal.

67, 1, &

80, 1.

Phil.

3.8.11.

Phil.

1.23.

Ioh. 17.

24.

Excd.

34.29.

Excd.

33.13.

1. Cor.

13.12.

1. Cor.

3.18.

1. Ioh.

1, 2, 3.

we are vnited to him, as he is God: & by his God-head to the *vvhole Trinitie*. Reprobates at the last day shall see God (as a iust Iudge) to punish them: but (for lacke of this Communion) they shall haue neither grace with him, nor glory from him. For want of this Communion, the Diuels (whē they saw Christ) cryed out, *Quid nobis tecum?* *VVhat haue vve to doe vvith thee.* O Sonne of the most high God? But (by vertue of this Communion) the penitent soule may boldly goe and say vnto Christ (as Ruth vnto Boaz) *Spread, O Christ, the vving of the garment of thy mercy over thine handmaide: for thou art my kinsman.* This Communion God promised Abraham, when he gaue him *himselfe* for his great reward. And Christ prayeth for his *vvhole Church* to obtaine it. This communion Saint Paul expresseth in one vvord, saying: *that God shall be all in all vnto vs.* Indeed, God is now all in all vnto vs: but by meanes, and in a small measure. But in heaven, God himselfe immediately (in fulnesse of measure, without all meanes) will bee vnto vs *all the good things*, that our soules and bodies can wish or desire. *Hee himselfe* will be *saluation*, & joy to our soule: *life & health* to our bodies: *beauty* to our eyes: *musicke* to our eares: *honey* to our mouthes: *perfume* to our nostrils: *meate* to our bellies:

Marke
5.7.

Ruth.
3.9.

Gen.
15.1.
Ioh. 17,
20,21.

1. Cor.
15.23.

bellies: light to our understanding: contentment to our evils; and delight to our heart; and vvhhat can be lacking, vvhwhere God ^a himselfe vvill be the soule of our soules? Yea, all the strength, vvitt, pleasures, vertues, colours, beauties, harmony, & goodnesse, that are in men, beastes, fishes, fowles, trees, hearbs, & all creatures, are nothing but sparkes of those things, vvvhich are in infinite perfectiō in God. And in him vve shal enjoy them in a farre more perfect and blessed manner. See himselfe vvill then supply their use: nay, the best creatures (which serue vs now) shall not haue the honour to serue vs then. ^b There vvill be no neede of the Sunne, nor of the Moone to shine in that City: for the glory of God doth light it. No more vvill there be any need, or use of any creature, when we shall enjoy the Creator himselfe.

VVhen therefore vve behold any thing that is *excellent* in any Creatures, let vs say to our selues: How much more *excellent* is hee, who gaue them this *excellency*! VVhen vve behold the *vvisedome* of men, vvho ouerrull creatures *stronger* than themselves; *outrunne* the Sun & Moone in discours, prescribing many yeeres before in what course they shall be eclipsed: let vs say to our selues, how *admirable* is the *c* *VVisedome* of God, who

*a Ani-
ma ani-
ma erit
Deus,
Bern.
Non po-
test su-
mus re-
rum
conditor
in se non
habere,
qua re-
bus à se
conditis
dedit:
quem ad-
medium
sol a.
stris.
Hugo l.
4. de a-
nima.
cap. 15.
b Apoc.
21, 23.*

*c Seneca
de bene-
ficiis, l.
2. c. 19.*

who made men so wise! VVhen we consider the *strength* of *VVales* and *Elephants*, the tempest of *VVindes*, and terrour of *Thunder*; let vs say to our selues: How *strong*, how *mighty*, how *terrible* is that God, that makes these mighty & fearfull Creatures! VVhen wee taste things that are delicately *sweet*, let vs say to our selues: O how *sweet* is that God, from whom all these creatures haue receiued this *sweetnesse*! VVhē we behold the admirable *colours* which are in *Flowers*, and *Birds*, & the louely *beauty* of *VVomen*, let vs say: How *faire* is that God, that made these so faire!

Judg.
2. 5.

And if our louing God hath thus provided vs so many excellēt delights, for our passage thorow this *Bochim*, or valley of teares; what are *those* pleasures which he hath prepared for vs, when we shall enter into the *Palace* of our *Masters* joy? How shall our soules be there ravished with the love of so louely a God? So glorious is the object of heavenly *Saints*. So amiable is the sight of our gracious *Saviour*.

III. *Of the Prerogatiues which the Elect shall enjoy in Heaven.*

Matt.
25.
1. Pet.
1. 4.

BY reason of this Communion with God, the *Elect* in Heaven shall

shall haue foure superexcellent prerogatives.

i. They shall haue the *Kingdome of Heaven* for their inheritance: and they shall be free Denizens of the heavenly *Ierusalem*. S. Paul (by being a free Citizen of *Rome*) escaped whipping: but they who are once free Citizens of the heavenly *Ierusalem*, shall ever bee freed from the whip of eternall torments. For this freedome was bought for vs, not with a great summe of money, but with the precious blood of the Son of God.

Ephes.
3, 6.
Heb. 12,
22.
Acts
22, 26.

Acts
22, 28.
1, *Pet.*
1, 19.

ii. They shall bee all *Kings*, and *Priests*. (*Spirituall Kings*) to reigne with *Christ*, and to triumph over *Satan*, the *VVorld*, and *Reprobates*: and *Spirituall Priests*, to offer vnto God the *Spirituall Sacrifice of Praise & Thankes-giving* for evermore. And therefore they are said to vveare both *Crownes* and *Robes*. Oh what a comfort is this to poore Parents, that haue many Children! If they breed them vp in the feare of God, to bee true *Christians*: then are they Parents to so many *Kings* and *Priests*.

Apoc.
5, 10.
1, *Pet.*
2, 9.
R. m.
12, 1.

1, *Pet.*
2, 5.
Heb. 13,
15.

iii. Their bodies shall shine as the brightness of the *Sun* in the firmament: like the glorious Body of *Christ*, which shined brighter then the *Sunne* at noone, when it appeared to *Paul*. A glimpse of which glo-

Matt.
13, 43.
Phil.
3, 21.
Acts
12, 6.

Luke
9.13.
Marke
9.3.
1. Cor.
15.43.
44.

1. Thess.
4.1.

rious brightnesse appeared in the bodies of *Moses* and *Elias*, transfigured with our Lord in the holy mount. Therefore (saith the Apostle) it shall rise a *glorious body*: yea, a *spirituall body*, not in *substance*, but in *quality*: preserved by *spirituall* meanes, and having (as an Angel) agility to ascend or descend. Oh what an honour is it, that our bodies (*falling more vile than a carrion*) should thus arise in glory, like vnto the body of the *Sonne of God*.

IV. Lastly, they (together with all the holy Angels) *there keepe* (without any labour to distract them) a *perpetuall Sabbath*, to the glory, honour, and praise of the *aye blessed Trinity*, for the *creating, redeeming, & sanctifying* of the Church: & for his power, *wisdom, justice, mercy, & goodnesse*, in the *governement* of Heaven & Earth. VVhen thou hearest a sweete Consort of *Musicke*; meditate how happy thou shalt bee, when (with the *Quire of Heavenly Angels and Saints*) thou shalt sing a part in that spirituall *Alleluiah*, on that *eternall blessed Sabbath*, where there shall be such *variety* of pleasures, and *variety* of joyes; as neither know *tedium* in doing, nor *end* in delighting.

IV. Of the effects of those Prerogatiues.

From these Prerogatiues there will arise to the Elect in heaven five notable effects.

They shall know GOD, with a perfect knowledge, so farre as Creatures can possibly comprehend the Creator. For there we shall see the Word, the Creator; and in the Word, all creatures that by the Word were created: so that we shall not need to learne (of the things which were made,) the knowledge of him by whom all things were made. The excellentest creatures in this life, are but as a darke vaile, drawne betwixt God and vs: but when this vaile shall be drawne aside, then shall we see God face to face, and know him, as we are knowne.

We shall know the power of the Father, the wisdom of the Sonne, the Grace of the Holy Ghost; and the indivisible nature of the blessed Trinity. And in him we shall know, not onely all our friends, (who dyed in the faith of Christ) but also all the faithfull that ever were, or shall bee. For,

I. Christ tels the Iewes, that they shall see Abraham, Isaac, and Iacob,

H

and

1. Cor.
1, 10.
Aug. So-
liloq. c.
36.
Nihil
notum
in terris,
nihil ig-
notum in
celo.
1. Cor.
13, 11.
2. Cor.
3, 16.
Res ve-
ra sunt
in mun-
do invi-
sibili, in
mundo
visibili
ombra-
rerum;
Herm.

Luke
13, 28.

and all the Prophets in the Kingdome of God: therefore we shall know them.

Gen. 2.
23.

II. Adam in his innocency, knew Eve to bee bone of his bone, and flesh of his flesh, as soone as hee awaked: much more then shall we know our kindred, when wee shall awake perfected & glorified in the resurrection.

Mat.
27, 53.

III. The Apostles knew Christ after his resurrection, and the Saints which rose with him, and appeared in the holy City.

Mat.
17, 4.

IV. Peter, James, and Iohn, knew Moses & Elias in the transfiguration: how much more shall wee know one another, when wee shall bee all glorified?

Luke
16, 23.

V. Dives knew Lazarus in Abrahams bosome: much more shall the Elect know one another in Heaven.

Mat. 19, 28.
1, Cor.
6, 2, 3.

VI. Christ saith, that the twelue Apostles shall sit vpon twelue Thrones, to iudge (at that day) the 12 Tribes: therefore they shall bee knowne, and consequently the rest of the Saints.

1, Cor.
13, 12.
Aug. ad
Itali-
cam vi-
du. 13.
Epist. 9.

VII. Paul saith that at that day we shall know as we are knowne of God: and Augustine (out of this place) comforteth a VVidow, assuring her, that as in this life, shee saw her husband with externall eyes: so in the life to come, shee should know his heart, and what were all his thoughts and imaginations. Then husbands and

Wives

wines, looke to your actions and thoughts: For al shall bee made manifest one day. See 1. Cor. 4. 5.

VIII. The faithfull in the Old Testament are said to be gathered to their *Fathers*: therefore the knowledge of our friends remaines.

IX. *Loue never falleth away*: therefore knowledge, the ground thereof, remaines in another life.

X. Because the last day shall bee a declaration of the just judgement of God: when hee shall reward every man according to his *workes*: and if every mans *workes* bee brought to light, much more the *worker*. And if wicked men shall account for every idle word, much more shall the idle *speakers* themselves be knowne. And if the persons be not knowne, in vaine are the *workes* made manifest. Therefore (saith the Apostle) Every man shall appeare, to account for the *workes* that hee hath done in his body, &c. See *Wisdomes*, Chapter 5, ver. 1. Though the respect of diversities of degrees and callings in *Magistracy*, *Ministry*, and *Oeconomie* shall cease; yea, Christ shall then cease to rule, as he is *Mediator*, and rule all in all, as he is God equall with the Father, and the holy Ghost.

I. The greatest knowledge that man can attaine vnto in this life, comes as farre short of the knowledge which

Gen.

25, 35.

2. King.

12.

1. Cor.

13, 8.

Rom.

2. 5.

Apoc.

21, 12.

Eccl.

12, 14.

Rom.

2, 16.

Matt.

12, 36.

2. Cor.

5, 10.

1. Cor.

15, 24.

28.

1. Cor.
13, 1.

Lumen
est um-
bra Dei,
& Deus
est lu-
men lu-
minis,
Plato,
Poll. 6.

Iob 16,
14.
Eccl. 42,
32.

1. Cor.
13, 12.

we shall haue in *heaven*, as the know-
ledge of a *childe* that cannot yet
speake plaine, is to the knowledge of
the greatest *Philosopher* in the *VVorld*.
They who thirst for *knowvledge*, let
them long to be *Students* of this *Vni-
versity*. For all the *light* by which wee
knowv any thing in this *VVorld*, is
nothing but the very *shadowv* of *God*.
But when vvee shall knowv *God* in
heaven, we shall in him knowv the
manner of the worke of the *creation*,
the *mysteries* of the worke of our *Re-
demption*: yea, so much knowledge as
a creature can possibly conceiue &
comprehend of the *Creator*, and his
workes. But vvhilest vvee are in this
life, wee may say with *Iob*; *Howv little
a portion heare vve of him?* And assure
our selues with *Syracides*, that, *There
are bid yet greater things then these be,*
and that vvee haue seene but a fewv of
*Gods vvorke*s.

II. They shall loue *God* vvith as
perfect and absolute loue, as possibly a
creature can doe. The manner of lo-
ving *GOD*, is to loue him for him-
selfe: the *measure*, is to loue him
vvithout *measure*. For in this life
(knowvving *God* but in part) wee loue
him but in part: but when the *Elect*
in *heaven* shall fully knowv *God*, then
they vvill perfectly loue *God*. And for
the infinite causes of loue (which
they shall know to be in him) they

shall bee infinitely ravished with the loue of him.

III. They shall be filled with all manner of *divine pleasures*. At thy right hand (saith David) there are pleasures for evermore. Yea they shall drinke (saith hee) out of the River of pleasures. For as soone as the soule is admitted into the *actuall fruition* of the *beatificall essence* of God; she hath all the goodnesse, beauty, glory, and perfection of all creatures (in all the world) united together, and at once presented vnto her in the sight of God. If any be in loue, there they shall enjoy that vvhich is *more amiable*: if any delight in *fairenesse*, the fairest beauty is but a *dusty shadow* to that: he that delights in pleasure, shall there finde infinite *varieties*, without either interruption of *griefe*, or distraction of *paine*: he that loveth *Honour*, shall there enjoy it, without the disgrace of *cankered envy*: he that loveth *treasure*; shall there possesse it, and never be *beguiled* of it. There they shall have *knowledge* voide of all *ignorance*: *health*, that no *sicknesse* shall impaire: and *life*, that no death can determine. In a word, look how farre this *vvide vworld* surpasseth for *light*, *pleasures*, and *comfort*, the darke and narrow *wombe*, wherein thou wast conceived a *childe*: so much doth the *vworld to come* exceed in *joyes*, *solace*,

Psalms.
16, 11.
Pf. 36,
8.

and consolation, this present world. How happy then shall we bee, when this life is changed, and we thither translated?

Psal.
16, 17.

IV. They shall bee replenished with an unspeakeable joy. In thy presence (saith David) is the fulnesse of joy. And this joy shall arise, chiefly from the vision of God: & partly from the sight of the holy Angels, and blessed soules of iust and perfect men, who are in blisse and glory with him.

Heb.
12, 24.
1. *Kin.*
1. 40.

But especially from the blisfull sight of Iesus the Mediatour of the New Testament, our Emmanuel, God made mā. His sight will be the chiefe cause of our blisse and joy. If the Israelites in Ierusalem so shouted for joy, that the earth rang againe to see Salomon crowned, how shall the Elect rejoyce in Heaven, to see Christ (the true Salomō) adorneth with Glory? If Iohn Baptist at his presence did leape in his mothers wombe for joy, how shall we exult for joy, when hee vwill bee, not onely with vs, but in vs in Heaven? If the Wise men rejoyced so greatly to finde him, a Babe lying in a manger: how great shall the joy of the Elect be, to see him sit (as a King) in his celestiall Throne? If Simeon was so glad to see him an infant in the Temple, presented by the hands of the Priest; how great shall our joy bee, to see him a King, ruling all things at the right hand.

Luke
1, 44.
Iohn.
17, 23.

Mat. 2.
10.

Luke
1, 13.

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hand of his Father? If Ioseph and Mary were so joyfull to finde him in the midst of the Doctors, in the temple: how glad shall our soules be, to see him sitting as Lord among Angels in Heaven? This is that joy of our Master, which (as the * Apostle saith) the eye hath not seene, the eare hath not heard, nor the heart of man can conceiue: which because it cannot enter into vs, wee shall enter into it.

V. Lastly, they shall enjoy this blissefull and glorious estate for evermore. Therefore it is tearned everlasting life: and Christ saith, that our joy shall no man take from us. All other joyes (be they never so great) haue an end. Assuerus Feast lasted an hundred and eighty dayes: but he, & it, and all his joyes are gone. For mortall man to be assumed to heavenly glory, to be associated to Angels, to be satiated with all delights and joyes, but (for a time) were much: but to enjoy them for ever, without intermission or end, vwho can heare it, and not admire it! who can muse of it, and not be amazed at it! All the Saints of Christ (as soone as they felt once but a true taste of these eternall joyes) counted all the riches & pleasures of this life to bee but a losse and dung, in respect of that. And therefore (with vncessant prayers, fasting,

Luke
2, 16.
Facilius
dicere
possumus
quid ibi
non sit,
quam
quid ibi
sit.
Aug. de
sym.
lib. 3.
* 1. Cor.
2, 9.
Matt.
25, 21.

Ioh.
16, 22.
Hes.
1. 3.

a Phil.
3, 3.

b Acts
2, 45.

almes-deeds, teares, faith and good life) they laboured to ascertain the-
selues of this eternall life: and (for
the loue thereof) they ^b willingly
either sold, or parted with all their
earthly goods and possessions.

Christ calleth all Christians Mer-
chants, Luke 19. and eternall life, a pre-
cious pearle, vvhich a vvise Merchant
vvill purchase, though it cost him all
that hee hath, Matth. 13.

Plutar.
Apoph.
Regum.

Alexander hearing the report of
the great riches of the Easterne
Countrie, divided forthvvith among
his Captains and souldiers, all his
Kingdome of Macedonia: Hephastion
asking him vvhat he meant in so
doing? Alexander answered, that he
preferred the riches of India (where-
of hee hoped shortly to bee Master)
before all that his Father Philip left
him in Macedonia. And should not
Christians then prefer the eternall
riches of heavē, so greatly renowned,
(vvhich they shall enjoy ere long)
before the corruptible trash of the
earth, vvhich last but for a season?

c Heb.
11, 10,
15, 16.

d Psal.
43, 10.

Abraham & Sarah left their owne
countrie and possessions to ^c looke for
a City, vvwhose builder and maker is
God; and therefore bought no land,
but onely a place of buriall. David
preferreth ^d one day in this place be-
fore a thousand else-vvhere: yea, to be
a Doorekeeper in the house of GOD, ra-
ther

ther then to dwell in the richest tabernacles of wickednesse. Elias earnestly besought the Lord to receiue his soule into his Kingdome, & went willingly, (though in a fiery chariot) thither. Paul (having once seene Heaven) continually desired to be dissolved, that hee might bee with Christ. Peter (having espied but a glimpse of that eternall glory in the Mount) wished, that hee might dwell there all the dayes of his life: saying, Master, it is good for vs to bee here. How much better doth Peter now thinke it to bee in Heaven it selfe? Christ (a little before his death) prayeth his Father to receiue him into that excellent glory. And the Apostle witnesseth, that (for the joy which was set before him) he endured the Crosse, and despised the shame. If a man did but once see those joyes (if it were possible) he would endure an hundred deaths, to enjoy that happinesse but one day.

Saint Augustine saith, that he would be content to endure the torments of Hell, to gaine this joy, rather then to loose it. Ignatius (Paul's Scholler) being threatned (as he was going to suffer) with the cruelty of torments, answered with great courage of Faith; Fire, Gallowes, Beasts, breaking of my bones, quartering of my members, crushing of my body, all the torments of the Diuell

e 1. Re.
19. 4.
f 2. Re.
2. 15.
g Phil.
1. 23,

h Mat.
17. 4.

i Iohn.
17. 5.
k Heb.
12. 2.

Serm.
31. de
Sanctis.

Hier. in
Catalo-
go.
Ire. l. 5.
Contr.
Va-
lent.

Euseb.
lib. 4.
c. 16.

Naziā.
de vita
Basil.

Ruth
1. 6.

together, let them come upon mee, so I may enjoy my Lord Iesus, & his Kingdome. The like constancy shewed Polycarpe, who could not by any tortours of any kinde of death, be moued to deny Christ in the least measure. VVith the like resolution answered Basil his persecutors, when they would terrifie him with death; I will never (saith he) feare death, which can doe no more then restore me to him that made me. If Ruth left her owne Countrey, and followed Naomi her mother in law, to goe and dwell with her in the land of Canaā (which was but a type of heaven) onely vpon the same which she heard of the God of Israel, (though shee had no promise of any portion therein) how shouldest thou follow thy Holy Mother the Church, to goe vnto Christ into the heavenly Canaan; wherein God hath given thee an eternall inheritance, assured by an holy Covenant, made in the VVord of God, signed with the blood of his Son; and sealed with his Spirit and Sacraments? This shall be thine eternall happinesse in the Kingdome of Heaven, where thy life shall bee a communion with the blessed Trinity; thy joy, the presence of the Lambe; thy exercise, singing; thy ditty, *Allelujah*; thy Consorts, Saints and Angels; where youth flourisheth, that never waxeth old; Beauty

la'terh.

lasteth, that never *fadeth*; *loue* aboundeth, that never *cooleth*; *health* continueth, that never *slacketh*; and *life* remaineth, that never *endeth*.

*Meditations directing a Christian how
to apply to himselfe, without delay,
the foresaid knowledge of God, and
himselfe.*

THou seest therefore, O man, how wretched and cursed thy state is, by corruption of Nature, without Christ: in so much that whereas the Scriptures doe liken vicked men vnto *Lions, Beares, Bulls, Horses, Dogges*, and such like savage creatures in their liues: it is certaine, that the condition of an *unregenerated* man, is in his death more vile then a *Dogge*, or the filthiest creature in the world. For the *Beast* (beeing made but for mans vse) when he *dyeth*, endeth all his miseries with his death. But man (endued with a *reasonable*, and an *Immortall Soule*, made after *Gods Image*, to serue God) when he ends the miseries of this life, must *account* for all his misdeeds; and begin to endure those miseries that *never* shall know end. No creature but man is lyable to yeeld (at his death) an *account* for his life. The brute creatures not ha-
ving

ving reason, shall not be required to make any *account* for their deeds: and good *Angels*, though they haue *reason*, yet shall they yeeld no account, because they haue no sinne. And as for euill *Angels*, they are without all hope, already cōdemned: so that they need not make any further accounts. *Man* onely in his death must bee Gods accountant for his life.

On the other side, thou seest (*O Man*) how happy and blessed thy estate is, being truely reconciled vnto God in *Christ*; in that (through the restoration of *Gods Image*, and thy restitution into thy *Soveraignty* over other creatures) thou art in this life *little inferiour* to the *Angels*; and shalt be in the life to come, equall to the *Angels*: Yea, (in respect of thy Nature, exalted, by a *personall union*, to the *Sonne of God*, and by him, to the glory of the *Trinity*) *superiour* of the *Angels*, a *Follow brother* with *Angels*, in spirituall grace, and everlasting glory.

Thou hast seene, how glorious & perfect God is, and how that all thy chiefe blisse & happinesse consisteth in having an eternall communion with his Majesty.

Now therefore (*O impenitent sinner*) in the bowels of *Christ Iesus* I intreat thee; nay, I conjure thee, as thou tendrest thy owne salvation, se-

riously

riously to consider with mee, how false, how vaine, how vile are those things, which still retaine, and chaine thee in this wretched and cursed estate, wherein thou livest; and doe hinder thee from the favour of God, and the hope of eternall Life & happiness.

Meditations on the hinderances which keepe backe a sinner from the Practice of Piety.

Those hinderances are chiefly seven.

I. An ignorant mistake of the true meaning of certaine places of the Holy Scripture, and some other chief grounds of Christian Religion.

The Scriptures mistaken, are these:

1. *Ezech. 33. 14. 16.* At what time soever a sinner repenteth him of his sinne, I will blot out all, &c. Hence the carnall Christian gathereth: hee may repent when hee will. It is true, whensoever a sinner doth repent, God will forgive; but the Text saith not, that a sinner may repent whensoever he will, but when God will give him grace. Many (saith the Scripture) when they would have repented, were rejected; and could not repent, though they sought it carefully with teares. What comfort yeelds this Text to thee.

Heb. 12,
17.
Luke
13, 24,
27.

thee, who hast not repented, nor knowest whether thou shalt haue grace to repent hereafter?

2. *Matt. 11. 26.* Come vnto me all you that labour, and are heavy laden, and I will giue you rest. Hence the lewdest man collect's, that he may come vnto Christ when he list. But hee must know, that no man ever comes to Christ, but he, who (as Peter saith) ha-ving knowne the way of righteousness, hath escaped the pollutions of the World, through the knowledge of our Lord & Saviour Iesus Christ. To come vnto Christ, is to repent and beleene. And this no man can doe, except his heavenly Father draweth him by his grace.

3. *Rom. 8. 1.* There is no condemnation to the which are in Christ Iesus. True; but they are such, who vualke not after the flesh, (as thou doest) but after the Spirit, which thou diddest never yet resolue to doe.

4. *1. Tim. 1. 15.* Christ Iesus came into the world to saue Sinners, &c. True: but such sinners, who like Paul, are converted from their wicked life: not like thee, who still continuest in thy lewdnesse. For that grace of God, which bringeth salvation vnto all men, teacheth vs, that denying vngodlinesse and worldly lusts, wee should liue soberly, righteously, and godly in this present world.

2. Pet.
2, 20, 21.
1st. 1.
18.
Iohn 6,
35.
Iohn.
6. 44.

Tit 2.
11, 12.

5. *Prov. 24. 26.* A just man falleth seven times in a day, and riseth, &c. (In a day) Is not in the Text: VVhich meanes not falling into sinne, but falling into trouble, which his malicious *Enemy* plots against the just: and from which God delivers him. And though it meant falling in and rising out of sinne; what is this to thee; whose falls all men may see every day: but neither God, nor man, can at any time see thy rising againe by repentance?

Psalms.
34. 14.

6. *Isa 64. 6.* All our righteousnesses are as filthy rags. Hēce the carnall Christiā gathers, That seeing the best vvorkes of the best Saints are no better; then his are good enough; & therefore he needes not much grieue, that his deuotions are so imperfect. But *Isaiah* meanes not in this place, the righteous vvorkes of the *Regenerate*: as, fervent prayers in the name of God: charitable almes from the bowels of mercy; suffering in the Gospels desence, the spoile of goods, & spilling of blood: & such vvorkes, which *Paul* calls the fruits of the spirit. But the Prophet making an humble cōfession in the name of the *Iewish Church*, when shee had falne from God to Idolatry, acknowledgeth, that whilest they were by their filthy sinnes separated from God, as *Lepers* are by their infected sores, and polluted cloathes,

Gal. 5.
22.

from

from men; their *chiefest righteousness* could not bee but abominable in his sight. And though our best workes (compared with Christs *righteousnesse*) are no better then *uncleane ragges*: yet in Gods acceptance for Christs sake, they are called *a vvhit rayment*; yea, *b pure fine linnen* and shining, farre vnlike thy *c Leopards spots*, and *d filthy garments*.

7. *Iam. 3. 2. In many things vve sinne all.* True, but Gods children sinne not in all things, as thou doest; without either *bridling* their lusts, or mortifying their corruptions. And though the *reliques* of sinne remaine in the dearest children of God; that they had need dayly to cry, *Our Father vvhich art in Heaven, forgiue vs our trespasses*: Yet in the *e New Testament*, none are properly called *Sinners* but the *vnregenerate*; but the *Regenerate*, in respect of their zealous endeavour to serue God in vnfaigned holinesse, are every where called *Saints*. In so much, that Saint *Iohn* saith, that *vvhosoever is borne of God, sinneth not*; that is, liveth not in wilfull filthinesse, suffering sinne to raigne in him, as thou doest. Deceiue not thy selfe vvith the name of a Christian: *vvhosoever liveth in any customary grosse sinne, he liveth not in the state of Grace.* Let therefore (saith *Paul*) every one that nameth the Name of Christ,

a *Apoc.*

3. 8.

b *Apoc.*

19. 8.

c *Ier.*

13. 23.

d *Zeph.*

3. 4.

e *Gal.*

1. 15.

Rom.

5. 8.

Iah. 9.

31.

1. *Iohn.*

3. 9.

1. *Iohn*

5. 18.

2. *Tims.*

2. 19.

of Christ.

of Christ, depart from iniquity. The Regenerate sinne but vpon frailty, they repent, and God doth pardon, therefore they sinne not to death. The Reprobate sinne maliciously, sinfully, and delight therein: so that by their good vwill, sin shall leaue them, before they will leaue it. They vwill not repent, & God vwill not pardon. Therefore their sins are mortall, (saith Saint Iohn, or rather immortall, as saith Saint Paul, Rom. 2. 5. It is no excuse therefore to say: VVe are all Sinners. True Christians (thou seest) are all Saints.

1. Ioh.
5, 16.

Ibid.

8. Luke 23. 43. The theefe converted at the last gaspe, vvas received to Paradise. VVhat then? If I may haue but time to say, vwhen I am dying, Lord, haue mercy vpon me, I shall likevvise be saved. But vvhat if thou shalt not? And yet many in that day shall say, Lord, Lord: & the Lord vwill not knowv them. The theefe was saved, for he repented: but his fellow had no grace to repent, & was damned. Beware therefore, least trusting to late Repē- tance at thy last end on Earth, thou be not driven to repent to late, without end, in Hell.

Mat. 7.
22, 23.

9. 1. Iohn 1. The blood of Iesus Christ cleanseth vs from all sinne. And 1. Iohn 2, 1. If any man sinne, vvee haue an Advocate vvith the Father, Iesus- Christ the righteous, &c. Oh comfortable!

I

But

But heare what S. Iohn saith in the same place: *My little children, these things write I unto you, that ye sinne not. If therefore thou leavest thy sin, these comforts are thine, else they belong not to thee.*

10. *Rom. 5. 20. VVhere sinne aboundeth, Grace did abound much more. Oh sweete! But heare what Paul addeth: VVhat shall wee say then? shall wee continue in sinne, that grace may abound? God forbid. How shall wee that are dead to sinne, live any longer therein? Rom. 6. 1. 2. This place teacheth vs not to presume: but that we should not despaire. None therefore of these promises, promiseth any grace to any, but to the penitent heart.*

The grounds of Religion mistaken are:

I. From the Doctrine of *Iustification* by faith onely, a carnall Christian gathereth; That good *uorkes* are not necessary. He commendeth others, that doe good *uorkes*: but he perswades himselfe, that hee shall be saved by his Faith, without doing any such matter. But hee should know, that though good *uorkes* are not necessary to *Iustification*: yet they are necessary to *saluation*: for we are Gods *uorkemanship*, created in Christ Iesus unto good *uorkes*, which God hath predestinated that we should *uolke* in them. VVhosoever therefore

Ephes.
2. 10.
Rom.
8. 28.
Tol.
Annor.
in Eph.
2. 12.

(in)

(in yeeres of discretion) bringeth not forth good workes after he is called, hee cannot be saved: neither was he ever predestinated to life eternall. Therefore the Scripture saith, that *Christ will rewarde every man according to his workes.* Christ respects in the *Angels* of the 7 Churches nothing but their workes, & at the last day he will give the heauenly inheritance onely to them who haue done good workes: ^a in feeding the hungry, clothing the naked, &c. At that day, ^b Righteousnesse shall weare the Crowne. No righteousnesse, no Crowne. No good workes (according to a mans talent) no reward from God: vnlesse it be ^c vengeance. To be rich in good workes, is the surest foundation of our assurance: ^d to obtaine eternall life. For good workes are the true fruits of a true faith; which apprehendeth Christ, & his obedience, vnto Salvation. And no other Faith ^e availeth in Christ, but that which worketh by loue. And, but in the act of iustification, that Faith, which onely iustificeth, is ^f never onely, but ever accompanied with good workes: as the Tree with his fruits, the Sunne with his light, the Fire with his heat, & Water with his moisture. And the Faith which doth not iustifie her selfe by good workes before men, is but ^g a dead Faith, which will never iustifie a

Rom. 2.

6.

2. Cor.

9, 6.

Apoc.

22, 12.

Apoc.

2, 3.

a Matt.

25.

b 2. Ti-

moth.

4, 8.

c Rom.

2, 8.

d 1. Ti-

moth.

6, 19.

e Gal.

5, 6.

f Fides

sola non

est: sola.

Fides

sola iu-

stificat.

ut oculo-

sus so-

lus vi-

det.

g 1. am.

2, 26.

h Acts

15. 9.

i Acts

16. 18.

1. Thes.

5. 23.

a Mat.

25. 34.

Ephes.

1. 4.

Ecclef.

3. 24.

b i Pet.

1. 16.

c Rom.

8. 29, 30.

John.

15. 16.

d i Pet.

1. 2.

Noli te
in Deo
primum
quære-
re, sed
in Chri-
sto, in
quo si te
per fi-
dem in-
veneris,
certus
esto, te
esse ele-
ctum.

mans soule before God. But a justifying Faith *h purifieth the heart*, and *i sanctifieth the whole man* through-out.

II. From the Doctrine of Gods eternall *a Predestination*, and vncchangeable Decree, hee gathereth, *that if he be predestinated to be saved, he cannot but be saved; if to bee damned, no meanes can doe any good.* Therefore all workes of Piety are but in vaine. But hee should learne, *that God hath predestinated to the meanes, as well as to the end.* VVhom therefore God hath predestinated to be saved, which is the *b* end, he hath likewise predestinated to bee first called, justified, and made conformable to the Image of his Sonne, which is the *c* meanes. And they (saith *d Peter*) *who are elect vnto salvation, are also elect vnto the sanctification of the Spirit.* If therefore vpon thy calling, thou conformest thy selfe to the VVord and Example of Christ thy Master; and obeyest the good motions of the Holy Spirit, in leaving sinne, & living a godly life: then assure thy selfe, that thou art one of those, who are infallibly predestinated to everlasting salvation. If otherwise, blame not Gods Predestination, but thine owne sinne & rebellion. Doe thou but returne vnto God, & God will graciously receive thee, as the Father did the prodigal Sonne; and by thy

con.

conversion, it shall appeare, both to
 Angels, and f men; that thou diddest
 belong to his Election. If thou wilt
 not; why should God saue thee?

III. VVhen a carnall Christian
 heares, that a man hath not free-vvill
 vnto good, he looseth the reynes to his
 ovvne corrupt will: as though it lay
 not in him to bridle, or to subdue it:
 Implicately making God the Author
 of sinne, in suffering man to runne
 into this necessity: But hee should
 know, that God gaue Adam free-
 vwill, to stand in his ^a integrity, if he
 would; but man abusing his free-will,
 lost both *himselſe* and it. Since the
 Fall, Man, in his *ſtate* of corruption,
 hath free-vwill to evill, but not to
 good: for, in this ſtate ^b vvee are not
 (ſaith the Apoſtle) ſufficient to thinke
 a good thought. And God is not bound
 to reſtore vs, what wee loſt ſo wret-
 chedly, and make no more care to
 recover againe. But, as ſoone as a man
 is regenerated, the Grace of God freeth
 his vwill vnto good, ſo that hee doth all
 the good things hee doth, with a
 Free-will: for ſo the Apoſtle ſaith,
 that ^c God of his ovvne good pleaſure,

e Luke
 15. 10.
 f Verſ.
 24.

a Ma-
 gnas
 homo
 liberi
 arbitrii
 vires,
 cum cō-
 deretur,
 accepit.
 ſed eas
 peccan-
 do ami-
 ſit.

Aug.
 de ſpi-
 rit. &
 lit. c. 3.
 Eccleſ.
 7. 19.
 Eccleſ.
 15. 14.
 Homo

male utens libero ſuo arbitrio, & ſe, & liberum ſuum
 arbitrium perdidit. Auguſt. Enchir. ad Lau. cap. 30.
 b 1. Corin. 3. 9. Per lapſum arbitrii libertas in
 naturalibus manca, in ſupernaturalibus amiſſa eſt, do-
 nec gratia reſtituatur. c Phil. 2. 12. 13. Acti agimus
 The will is paſſive, in recei-ving the firſt grace, after-
 ward active in all goodneſſe.

d 2 Cor.

7. 1.

a 1oh.

8. 36.

Libe-

rum ar-

bitriū,

non nisi

gratia

Dei ef-

ficatur

liberū,

Aug.

ad Col.

cap. 17.

b 2 Cor.

3. 17.

Volun-

tas hu-

mana

non li-

berate

gratiam

confe-

quitur,

sed gra-

tia li-

bertatē,

Aug. de

grat.

worketh both the vwill and the deed in us, vwho (as the Apostle expoundeth) d cleanse our selues from all filthines of the flesh and spirit, and finish our sanctification in the feare of God. And in this state, every true Christian hath free-vwill; and as he increaseth in grace, so doth his will in freedome: for a vwhen the Sonne shall make vs free, then shall vwee bee free indeed: and, b VVere the Spirit of the Lord is, there is liberty: for the Holy Spirit drawes their mindes, not by Coaction, but by the Cords of Loue, Cant. 1. 4. by illuminating their minds to know the truth; by changing their hearts, to loue the knowne truth; and by enabling every one of them (according to the measure of grace which he hath received) to doe the good which he loveth. But thou wilt not vse the freedome of thy will, so farre as God hath freed it: for thou doest many times vwillfully (against Gods Law, to the hazzard of thy soule) that, which if the Kings Law forbad, vnder the penalty of death, or losse of thy VVorldly state, thou vvouldest not doe. Make not therefore thy want of free vwill vnto good, to be so much the cause of thy sin, as thy want of a loving heart to serue thy heavenly Father.

IV. VVhen the naturall mā heares, that no man (since the Fall) is able to fulfill the Law of God, and to keepe all

his Commandements: Hee boldly presumes to sin as others doe, he contēts himselfe with a few good thoughts: and if he be not altogether as bad as the worst, he concludes, that he is as truly regenerate as the best. And every voluntary refusall of doing good, or withstanding evill, he counts the impossibility of the Law. But hee should learne, that though (since the Fall) no mā but Christ, who was both God & Mā, did, or can perfectly fulfill the whole Law: yet every true Christian, as soone as hee is regenerated, begins to keepe all Gods Commandements in truth, though he cannot in absolute perfection. Thus (with David) they ^a apply their hearts to fulfill Gods Commandements alwayes unto the end. And then the ^b Spirit of grace, which was promised to be more abundantly poured forth under the Gospel, helpeth them in their good endeavours, & assisteth them, to doe what hee commaunds them to doe. And in so doing, God accepteth their good will and endeavour, in stead of perfect fulfilling of the Law: supplying out of the merits of Christ, who fulfilled the Law for vs, vvhatsoever wanteth in our obedience. And in this respect Saint Iohn saith, that ^d Gods commandements are not burdenous. And ^e Saint Paul saith, I am able to doe all things through the helpe of him that

a Psal.

119,

112.

b Icel.

2, 23, 29.

Zach.

12, 10.

Quod

iuber,

iuvat,

Aug.

c 2^a Cor.

3, 12

d 1, Ioh,

3, 3.

e Phil.

4, 13.

f Luke
1, 6.
g Ioh,
15, 10.

a Rom.
15, 18.
b Col.
3, 5.
c Gal.
5, 24.
Rom. 6,
12, 13.
d Rom.
6, 4, 5.
Rom.
8, 11.
e Gal.
5, 25.
f 1, Ioh.
5, 4.
g Ioh.
8, 46.

strengtheneth mee. And Zachary & Elizabeth are said^f to vvalke in all the Commandements of the Lord, without reproofe. Heereupon Christ g commends to his Disciples, the care of keeping his Commandements, as the truest testimony of our loue vnto him. So farre therefore doth a man loue Christ, as hee makes conscience to vvalke in his Commandements: and the more vnto Christ is our loue, the lesse will our paines seeme in keeping his Law. The Lawes curse (which vnder the Old Testament was so terrible) is vnder the New, by the death of Christ) abolished to the regenerate. The rigor which made it so impossible to our nature before, is now to the New borne, so mollified by the Spirit, that it seemes facill and easie. The Apostles indeed pressed on the vnconverted Iewes and Gentiles, the impossibility of keeping the Law, by ability of nature corrupted. But when they haue to doe with regenerated Christians, they require to the Law (which is the rule of righteousness) true a obedience in vword & deed; the b mortifying of their members; the c crucifying of the flesh, with the affections and lusts thereof; d resurrection to newnesse of life; e vvalking in the Spirit; f overcoming of the VWorld by faith: So that though no man can say as Christ, g VWhich of you can rebuke

me of sinne? yet every regenerated Christian can say of himselfe: VVhich of you can rebuke me of being an Adulterer, VVhoremonger, Swearer, Drunkard, Theefe, Usurer, Oppressor, Proud, Malicious, Covetous, a Trophanner of the holy Sabbath, a Lyer, a Neglecter of Gods publike service, and such like grosse sinnes? else he is no true Christian. VVhen a man casts of the consciēce of being ruled by Gods Law, then God^a giues him over to be led by his owne lusts, the surest signe of a reprobate sense. Thus the law, which since the Fall, no man by his owne naturall ability can fulfill, is fulfilled in truth of every regenerated Christian, through the Gracious assistance of ^b Christs Holy Spirit. And this Spirit, God will ^c giue to every Christian, that will pray for it, and incline his heart to keepe his Lawes.

V. VVhen the vnregenerated man heares that God *delighteth more in the inward minde, than in the outward man*: Thē hee fayneth with himselfe, that all outward reverence, and profession, is but either superstitious or superfluous. Hence it is that hee seldome kneeleth in the Church: that hee puts on his Hat in singing of Psalmes, and the publike Prayers: which the prophane Varlot would *gis delectatur affectu, quam effectu.*

a Rom.
1, 24,
28.

b Rom.
8, 9, &c.
Augu-
stinus
optat
ut Pe-
lagius
agnos-
cat, posse
legem
præsta-
ri per
gratiam
Christi,
& pa-
cem so-
re edi-
cit.
c Luke
11, 13.
Iam.
1. 5.
Deus
ma-

not offer to doe, in the presence of a Prince, or a Noble-man. And so that he keepe his minde vnto God, he thinkes he may *fashion* himself (in other things) to the *VWorld*. He diuides his thoughts, and giues so much to God, and so much to his owne *lust*: yea, hee wil divide with God the *Sabbath*, & will give him almost the one halfe; and spend the other wholly in his owne pleasures. But know, O carnall Man, that Almighty GOD will not bee served by halfes, because hee hath created & redeemeth the *whole Man*. And as God detests the service of the *outward Man*, without the *inward heart*, as *Hypocrisie*: soo he counts the inward service without all *externall* reverence, to bee meere *prophanes*: hee requireth both in his worship. In prayer therefore bow thy *knees*, in witness of thy *Humiliation*: lift vp thine eyes, & thy hands, in testimonie of thy *Confidence*: hang downe thy head, and smite thy brest, in token of thy *Contrition*: but especially call vpon God with a *sincere heart*: serue him *holy*, serue him *wholly*, serue him *onely*, for God, & the prince of this *VWorld*, are tyvo contrary *Masters*: & therefore no man can possibly serue both.

Matt.
6, 24.

VI. The vnregenerated Christian holds the *Hearing of the Gospell* preached, to bee but an *indifferent matter*.

which

which hee may vse, or not vse, at his pleasure: but whosoever thou art that wilt be assured in thy heart that thou art one of Christs *Elect sheepe*: thou must make a speciall care and conscience (if possibly thou canst) to heare Gods *VWord preached*: For, first, the preaching of the Gospell is the chiefe ordinary meanes which God hath appointed to convert the soules of all that he hath **predestinated to be saved*, therefore it is called *the power of God unto salvation, to every one that beleeveth*. And vvhether this Divine Ordinance is not, the *people perish*: and vvhosoever shall refuse it, *It shall be more tolerable for the Land of Sodom and Gomorrah in the day of Iudgement, then for those people*. Secondly, the preaching of the Gospell is the *Standard or Ensigne of Christ*; to which all Soulciers and elect People must *assemble themselves*. VVhen this *Ensigne* is displayed, as vpon the *Lords Day*, he is none of Christs people, that flocks not vnto it: neither shall any drop of the raine of his *Grace* light on their soules. Thirdly, it is the *ordinary meanes*: by which the holy Ghost begetteth Faith in our hearts, without which vvee cannot please God. If the *hearing of Christs voice* be the chiefe marke of Christs *elect sheepe*, and of the *Bridegrooms friend*: then

* *Acts*
13. 48.
Rom.
1. 16.

Prov.
29. 18.
Mat.
11. 24.

Isai.
11. 12.

Isai 2.
1, 2, 3.
Zach.
14. 17.

Rom.
10. 14.
Heb.
11. 6.

Joh. 10.
27.
Iohn.
3. 29.
Heb.
2, 6.
Ioh. 8,
47.
1, Cor.
1. 21.

Luke
20, 26.
a Ioh.
8. 47.

b Jude
2. 1, &c.

c Luke
7, 32.

33.
d Act.

2. 35.
e Iohn

3, 5.
f Prov.

28. 9.
g Luke

3, 5.

must it be a fearefull marke of a Reprobate Goat, either to neglect or contemne to heare the preaching of the Gospell. Let no man thinke this Position foolish, for *by this foolishnesse of preaching, it pleaseth God to save them which beleue.* Their state is therefore fearefull, who liue in peace, without caring for the preaching of the Gospell. Can men look for Gods mercy, and despise his meanes? Hee (saith Christ of the Preachers of his Gospell) *That despiseth you, despiseth mee.* ^a Hee that is of God, heareth Gods word: ye therefore heare them not, because ye are not of God. Had not the ^b Israelites heard Phineas message, they had never wept. Had not Iohn Baptist preached, the Iewes had never ^c mourned. Had not they, vwho crucified Christ, heard Peters ^d Sermons, their hearts had never beene pricked. Had not the Niniuites heard Iohnas ^e preaching, they had never repented; and if thou wilt not ^f heare and repent, thou shalt never bee saved.

VII. The opinion, that the Sacraments are but *bare Signes and Seales of Gods promise and grace vnto vs*, doth not a little hinder Piety; whereas, indeede, they are Seales, as well of our service and obedience vnto God: which service, if we performe not vnto him, the Sacraments seale no grace vnto vs: But if wee receiue them

vpon

upon the resolution, to be his faithfull and penitent Servants, then the Sacraments doe not onely signifie & offer, but also *seale and exhibite* indeed the inward spirituall grace, which they outwardly promise and represent: And to this end Baptisme is called the ^h *washing of Regeneration, & renewing of the Holy Ghost*; & the Lords Supper, ⁱ *The communion, of the body & Blood of Christ*. VVere this truth beleaved; the holy Sacrament of the Lords Supper would be oftner, and with greater reverence receiued.

h Tit.

3. 5.

11 Cor.

10. 16.

VIII. The last, and not the least blocke, whereat Piety stumbleth in the course of Religion, is, by adorning Vices with the names of Vertues: as to call drunken *carousing*, Drinking of Healths: Spilling innocent blood, *Valour*: Gluttony, *Hospitality*: Covetousnes, *Thriftinesses*: Vvhoredome, loving a Mistrresse: *Simony*, *Gratuity*: Pride, *Gracefulness*: *Dissembling*, *Complement*: Children of Belial, good fellows: *VVrath*, *hastinesse*: *Ribauldry*, *Mirth*. So on the other side, to call *Sobriety*, in words & actions, *Hypocrisie*: *Almesdeeds*, *vain-glory*: *Devozion*, *superstition*: Zeale to religion, *Puritansme*: *Humility*, *crouching*: *scruple of Conscience*, *preciseness*, &c. and whiles thus we call *Evill*, good; and *Good*, *evill*; true Pietie is much hindered in her progresse. And thus much of the first

hin-

hinderance of *Piety*, by mistaking the true sense of some *speciall* places of Scripture, and grounds of Christian Religion.

The second hinderance of Tiety.

2. *The evill example of great persons.*
The *Practice* of whose prophane lives they prefer for their imitation, before the *Precepts* of Gods Holy *VVord*. So that when they see the greatest men in the *State*, and many chiefe *Gentlemen* in their *Countrey*, to make neither care nor conscience to heare *Sermons*, to receiue the *Communion*, nor to sanctifie the *Lords Sabbath*, &c. But to be *Suwearers*, *Adulterers*, *Carousers*, *Oppressors*, &c. Then they thinke, that the vsing of these holy *Ordinances*, are not matters of so great moment: for if they were, such great and wise men would not set so little by them. Hereupon they thinke, that Religion it not a matter of necessity. And therefore where they should (like *Christians*) rowe against the streame of impiety towards Heaven: they suffer themselves to be carried with the multitude, downeright to Hell, thinking it impossible, that God will suffer so many to bee damned. VWhereas if the god of this world had not blinded the eyes of their minds, the holy

Scip

Scriptures would teach them, that
 a Not many wise men after the flesh,
 not many mightie, not many noble, are
 called, &c. but that for the most part
 the b poore receiue the Gospell, and that
 c few rich men shall be saved: And,
 that howsoeuer many are called, yet the
 chosen are but few. Neither did the
 d multitude ever saue any from dam-
 nation. As God hath advanced men
 in greatnesse aboue others: so doth
 God expect that they in Religion and
 Piety, should goe before others: o-
 therwise, greatnes abused (in the
 time of their Steuwardship) shall
 turne to their greater condemnation,
 in the day of their accounts. At
 what time sinfull great & mighty
 men, as well as the poorest slaues, &
 bandmen, shall wish, that the Rockes
 and Mountaines shall fall vpon them,
 and hide them from the presence of the
 Iudge, and from his iust deserved
 verash. It vvill prooue but a mise-
 rable solace; to haue a great compa-
 ny of great men partakers with
 thee, of thine eternall torments.
 The multitude of sinner doth not
 extenuate, but aggravate sinne, as in
 Sodom. Better it is therefore with a
 few to bee saved in the Arke, than
 with the vvhole VVorld to bee drown-
 ed in the Floode. VValk vwith the
 few godly in the Scriptures narrow
 path to Heaven; but crowd not with
 the

a 1 Cor.

1, 26.

b Iohn

11, 5.

c Mat.

19, 23.

24.

d Mat.

22.

Apec.

6, 15, 16.

&c.

Poten-

tes po-

tenter

crucia-

buntor,

Sap. 6,

7.

Apec.

6, 15, 16,

&c.

Mat. 7,

31.

Exod.

23, 2.

the godlesse multitude in the broad way to Hell. Let not the examples of irreligious great men hinder thy repentance; for their greatnes cannot at that Day exempt themselves from their owne most grievous punishment.

The third hinderance of Piety.

3. *The long escaping of deserved punishment in this life.* Because sentence (saith Salomon) is not speedily executed against an evill vorker, therefore the hearts of the Children of men are fully set in them to doe evill, not knowing that the bountifulnesse of God leadeth them to repentance. But when his patience is abused, & mans sins are ripened: his Justice will at once both begin, and make an end of the sinner: and hee will recompence the slownesse of his delay, with the grievousnesse of his punishment. Though they were suffered to run on the skore all the dayes of their life: yet they shall be sure to pay the utmost Farthing, at the day of their death. And whilst they suppose themselves to bee freed from judgement; they are already smitten with the heaviest of Gods Judgements,* a heart that cannot repent. The Stone in the reines or bladder, is a grievous paine that kills many a mans body: but there is no

disease

Ecclef.
8, 12.

Rom.
2, 4.
2, Pet.
3, 10.
1, Sam.
3, 11.
Ezech.
39, 1.

* Rom.
2, 5.
ἀμε-
τανόν-
του τῆς
καρ-
δίας.
Cor
penite-
re ne-
scium.

disease comparable to the stone in the heart, whereof *Nabal* died and killeth millions of soules. They refuse the tryall of *Christ* and his *Crosse*: but they are stoned by hells Executioner, to eternall death.

2. Sam.
25, 17.

Because many Nobles and Gentlemen are not smitten with present Iudgements, for their outrageous *Swearing*, *Adulterie*, *Drunkennesse*, *Oppression*, *Trophaning of the Sabbath*, and disgracefull neglect of Gods *Worship & Service*; they begin to doubt of divine *Providence* and *Iustice*: both which two *Eyes*, they would as willingly put out in God, as the *Philistins* bored out the *Eyes* of *Samson*. It is greatly therefore to be feared; lest they will provoke the Lord to crie out against them, as *Samson* against the *Philistins*: By neglecting the Law, and walking after their owne hearts, they put out (as much as in them lyeth) the eyes of my *Providence* and *Iustice*. Lead mee therefore to these chiefe *Pillars*, wher-vpon the Realme standeth: that I may pull the Realme vpon their heads, & be at once avenged of them for my two eyes. Let not Gods patience hinder thy repentance: but because hee is so patient, therefore doe thou the rather repent.

Iud.
16, 21.

Iud. 26,
16, &c.

The fourth hinderance of Piery.

4. *The presumption of Gods mercy.* For when men are justly convinced of their sinnes, forthwith they betake themselves to this Shield, *Christ is mercifull*: so that every sinner makes Christ the *Patrone* of his sinne; as though he had come into the World, to bolster sinne: and not to destroy the *workes of the Diuell*. Hereupon the carnall Christian presumeth, that though he continueth a while longer in his sinne, God will not shorten his dayes. But what is this but to be an *Implicite Atheist*? Doubting, that either God seeth not his sinnes, or if hee doth, that he is not just: for if he beleeveth that God is just, how can he thinke that God, who for sinne so severely punisheth others, can loue him, vvhoe still loveth to continue in sin? True it is: Christ is mercifull. But to whom? onely to them that repent, and turne from iniquity in *Iacob*. But if any man blesse himselfe in his heart, saying, *I shall haue peace, although I vvalke according to the Stubbornesse of mine ouune heart, thus adding drunkennesse to thirst: the Lord vwill not be mercifull to him, &c.* O madd mē, who dare blesse themselves, when GOD pronounceth them accursed! Look therefore how farre thou art from

1. *Ioh. 3.*
3.

Isa. 59.
20.
Dent.
29, 19.

finding repentance in thy selfe; so far
art thou from any assurance of fin-
ding mercy in Christ. Let therefore
the wicked forsake his wayes, and the
unrighteous his owne imaginations, &
returne unto the Lord, and hee will
haue mercy upon him: and to our God,
for hee is very ready to forgiue.

Despaire is nothing so dangerous
as *Presumption*. For wee reade not in
all the Scriptures, of about three or
foure, whom roaring Despaire over-
threw: But secure *Presumption* hath
sent millions to perdition without a-
ny noyse. As therefore the Damsels
of Israel sang in their dances, Saul
hath kild his thousand, and David his
tenne thousands: so may I say, that Des-
paire of Gods mercy hath damned
thousand, but the *Presumptiō* of Gods
mercy hath damned ten thousands, &
sent them quicke to Hell, where now
they remaine in eternall torments
without helpe of ease, or hope of
Redemption. God spared the *Theefe*,
but not his *Fellow*. God spared one,
that no man might despaire: God spa-
red but one, that no man should pre-
sume. Ioyfull assurance to a sinner
that repents: no comfort to him that
remaines *impenitent*: God is infinite
in mercy, but to them onely, who
turne from their sinnes, to serue him
in holinesse, without which no man
est exemplum imitationis, sed consolationis.

Non de-
linguen-
ti sed
peccata
relin-
quenti
condonat
Deus.

Isa. 55, 7.

1. Sam.
18, 6.

Metu-
dum est
ne te oc-
cidat.
spes, &
cum
multum
spes
de mise-
ricordia,
incidas
in judi-
cium,
Aug.

Luk. 23.
Latro-
nis ex-
plum non

John
5.45.

Qui dat
pœnitē-
ti veniā,
non da-
bit pec-
canti
pœni-
tē tiam.
Aug.

shall see the Lord, Heb. 12. 14. To keepe thee therefore from the hinderance of presumption: remember, that as *Christ* is a *Saviour*, so *Moses* is an *Accuser*. Liue therefore, as though there were no *Gospel*: dye as though there were no *Law*. Passe thy life, as though thou wert vnder the conduct of *Moses*: Depart this life, as if thou knewest none but *Christ*, and him crucified. Presume not, if thou wilt not perish: Repent, if thou wilt bee saved.

The fifth hinderance of Piety.

5. *Evill Company*, commonly termed *Good fellovves*: but indeed, the *Diuels* chiefe instruments, to hinder a wretched sinner from repentance and piety. The first signe of Gods fauour to a sinner, is to giue him grace to forsake evill companions: such, who willfully continue in sinne, contemne the meanes of their calling, gybing at the sincerity of profession in others, and shaming Christian Religion by their owne prophane liues. These sit in the seat of the *Scorners*. For, as soone as God admits a sinner to be one of his people, hee bids him come out of *Babylon*. Every lewd companion is a *Babylon*, out of which, let every childe of God either keepe himselfe: or if hee bee in; thinke that hee

Pf 1. 1.
Apoc.
18. 4.

h-ares

heares his *Fathers* voyce sounding in his eare, *Come out of Babylon, my Childe*. As soone as *Christ* looked in mercy vpon *Peter*, hee went out of the company that was in the high Priests Hall, and *vuept bitterly* for his offence. *David* vowing (vpon recovery) a new life, said: *Auway from mee, all you vworkers of iniquity, &c.* As if it were vnpossible to become a new man, till hee had shaken of all olde ill companions. The truest proof of a mans *Religion*, is the quality of his companions. *Prophane companions* are the chiefe enemies of *Pietie*, and quellers of holy motions. Many a time is *poore Christ* (offering to bee new borne in thee) thrust into the *Stable*: when these lewd companions, by their *drinking, playes, and jeasts*, take vp all the best roomes in the *Inne* of thy heart. Oh, let not the company of earthly *sinners* hinder thee from the society of heavenly *Saints and Angels*.

Luke
22, 62.

Ps. 6, 8.

Luke 2.

The sixth hinderance of Pietie.

6. *A conceited feare, lest the practise of Pietie should make a man* (especially a young man) *to vvaixe too sadde and pensue*: whereas, indeed, none can better joy, nor haue more cause to rejoyce, then the pious and religious Christian. For as soone as they are ju-

Rom.
5, 2.

*stified by faith, they haue peace with God, than which there can bee no greater joy. Besides; they haue already the Kingdome of Grace descended into their hearts: as an assurance, that (in Gods good time) they shall ascend into his Kingdome of Glory. This Kingdome of Grace consists in three things. First, Righteousnesse, for having Christs righteousness to iustifie them before God, they endeavour to liue righteously before men. Secondly, Peace, for the peace of conscience inseparably followeth a righteous conversation. Thirdly, the joy of the Holy Ghost; vvhich joy is onely felt in the Peace of a good Conscience: and is so great, that it passeth all understanding. No tongue can expresse it, no heart can conceiue it, but onely hee that feelles it. This is that fulnesse of joy, vvhich Christ promised his Disciples, in the midst of their troubles, a joy that no man could take from them. The feeling of this Ioy, David vpon his repentance begged so earnestly at the hands of God: *Restore mee to the joy of thy salvation.* And if the Angels in heaven ^drejoyce so much at the conversion of a Sinner: the joy of a Sinner converted must needs be exceeding great in his owne heart. It is ^eworldly sorrow, that snoues so timely vpon mens heads, and fills the furrowes of their hearts with*

Rom.
 14. 17.

a Phil.
 4. 7.

b Ioh.
 16. 24.
Vers.
 22,

c Psal.
 51. 12.

d Luke
 15. 7.
 10.

e 2 Cor.
 7. 10.

with

with the sorrowes of death. The
godly sorrow of the godly (vwhen
God thinks it meete to try them)
causeth in them *Repentance not to bee
repemed of* : for it doth but further
their salvation. And in all such tri-
bulation , they shall be sure to haue
the *holy Ghost* to be their *Comforter* :
who will & make our *Consolations* to
abound through Christ , as the sufferings
of Christ shall abound in vs. But whilest
a man liveth in impiety, hee hath *no
peace*, saith *Esay* : his *laughter* is but
madnesse (saith *Salomon* :) his riches
are but *clay*, saith *Abakuk* : nay, the
Apostle esteemes them no better
then *dung*; (in comparifon of the
pious mans treasure) all his joyes shall
end in woes , saith Christ. Let not
therefore this false feare hinder thee
from the Practice of Piety. Better it
is to goe sickely (with *Lazarus*) to
Heaven, then full of mirth and plea-
sure, vvith *Dives* to Hell. Better it
is to mourne for a time vvith *men*,
then to be tormented forever vvith
Devils.

f *Ioh.*
14, 16,
17.
g 2 *Cor.*
1, 5.
h *Isay.*
57, 21.
i *Ecc.* 2.
k *Abak.*
2, 6.
l *Phil.*
3, 8.

Luke 6,
25.

The seventh hinderance of Piety.

7. And lastly , *The hope of long life* :
for, vvhere it possible that a wicked
liver thought this yeere to be his
last yeere : this moneth his last mo-

Fleres si
scires
unū tua
tempora
mēsem:
Rides,
quum
non sit
forſitan
una
dies?
Thomas
Morus.
Luk. 12,
19, 20.

a Lam.
1, 9.

b Job.
14, 1.

Quoti-
die mo-
rimur,
quoti-
die e-
nim de-
mitur
pars vi-
tæ, &
tunc
quoque
cum
cresci-
mus,
vita de-
crescit.
Vives.

neth: this weeke, his laſt vveeke: but that he would change and amend his wicked life? No verily, hee vould use the beſt meanes to repent, and to become a new man. But as the rich man in the Goſpell promiſed himſelfe *many yeeres to live in eaſe, mirth and fulneſſe*; when hee had not one night to live longer: ſo, many wicked Epicures falſely promiſe themſelves the age of *many yeeres*, when the thread of their life is already almoſt drawne out to an end. So *Jeremy* ^a aſcribes the cauſe of the Iewes ſins and calamities to this, that *ſhee remembred not her laſt end*.

The longeſt ſpace betwixt a mans comming by the wombe & going by the graue, is but *ſhort*: for, ^b *Man that is borne of a Woman, hath but a ſhort time to live*. He hath but a few *dayes*, and thoſe full of nothing, but *troubles*. And, except the *practice of Piety*, how much better is the ſtate of the child that yeſterday was *baptized*, and to day is buried, then *Methuſalems*, who lived nine hundred ſixty nine yeeres, and then died; of the two, happier the *Babe*; becauſe hee had leſſe *ſinne*, and fewer *ſorrows*. And what now remaines of both, but a *bare remembrance*? VVhat truſt ſhould a man reſoſe in long life? ſeeing the whole life of man is nothing but a lingring death? ſo that as the A-

postle protests, *a man dyeth daily.*

Harke in thine eare, O secure fellow; thy life is but a puffe of breath in thy nostrils, trust not to it. Thy Soule dwels in a house of clay, that will fall, ere it be long: as may appear by the *dimnesse* of thy Eyes, the *deafnesse* of thy Eares, the *wrinkles* in thy Cheekes, the *rottenesse* of thy Teeth, the *weakenes* of thy Sinowes, the *trembling* of thy Hands, the *Ka- lender* in thy bones, the *shortnesse* of thy sleepe: and every gray haire, as so many *Summoners*, bids thee prepare for thy long home. Come, let vs in the meane while walke to thy Fathers coffin; breake open the lidde: see here, how that *Corruption* is thy Father, and the *VVorme* thy Mother and Sister: seest thou how these are? so must thou bee ere long, Foole! thou knowest not how soone. Thy *Houreglasse* runneth apace, & in all places; *Death* in the meane-will waiteth for thee.

* The whole life of man (saue what is spent in Gods service) is but a foolery, for a man liues *forty yeeres*, before hee knowes himselfe to bee a foole, and by that time hee seeth his folly, his life is finished.

Harke (*Husbandman*) before thou seest many more crops of harvest, thy selfe shall bee ripe: and *Death* will cut thee downe with his sickle. Harke

1. Cor.
15. 31.
1st
2. 22.

1st
17. 14.

* Homo
est fa-
rtuus us-
que ad
40 an-
nū, de-
inde ubi
agnovit
se esse
fatuum,
vita
consum-
pta est.
Luther.

(*Tradesman*) ere many *sixe moneths* goe over, thy *last moneth* will come on: after vvhich thou shalt trace away, & trade no longer. Harke (most *graue Iudge*) within a *few termes* the terme of thy *life* approacheth, wherein thou shalt cease to *judge others*, and goe *thy selfe* to be judged. Harke (*O man of God*) that goest to the *Fulpit*; preach this Sermon, as it were the last that thou shouldest make to thy people. Harke (*Noble-man*) lay aside the high conceit of thy *Honour*; death, ere it bee long, * will lay thy *honour* in the dust; and make thee as base as the earth, that thou treadest vnder thy feet. Harke (*thou that now readeest this Booke*) assure thy selfe ere it bee long, there will bee but *two holes*, where now thy *two eyes* are placed: & others shall reade the truth of this lesson vpon thy *bare skull*, which now thou readeest in this *little Booke*. How soone I know not, but this I am sure of: that *a thy time* is appointed, thy *b. moneths* are determined, thy *c. dayes* are numbred, and thy very *d. last* *houre* is limited; beyond which, thou shalt not passe. For then, the *e. first borne of death*, mounted on his *spale Horse*, shall alight at thy doore: and (notwithstanding all thy *VVealth*, thy *Honour*, and the *teares of thy dearest friends*) will cary thee avway bound *hand and foote*, as his prisoner, and

keepe

* Mors
Sceptra
ligoni-
bus &
quat.
a Job
14, 14.
b Job
14, 15.
c Psal.
90, 12.
Dan. 5.
26.
Stat sua
cuique
dies,
Virg.
d Job
13, 1, &
11, 9.
e Job
17, 23.
f Apoc.
6, 8.

keepe thy body vnder a Load of Earth, vntill that day come, vvherein thou must bee brought forth, to receiue according to the things vvhich thou hast done in that body, vvhether it bee good or euill. Oh, let not then the false hope of an vncertaine long life hinder thee from becomming a present practizer of Religious Piety. God^d offereth grace to day, but who promiseth to morrow? There are now in Hell many young men, who had purposed to repent in their old age: but Death cut them off in their *impenitency*, ere ever they could attaine to the time they set for their repentance. The longer a man runs in a *disease*, the harder it is to be cured, for custome of sinne, breeds hardnes of heart: and the *impediments* which hinder thee from repenting *now*, will hinder thee more, when thou art more aged.

A *wise man* being to goe a farre & foule journey, will not lay the heaviest burthen vpon the weakest Horse. And with what conscience cast thou lay the great load of repentance on thy feeble & tyred old age, whereas now in thy chiefest strength thou canst not lift it, but art ready to stagger vnder it? Is it *wisdom* for him that is to faile a long and dangerous voyage, to lye playing and sleeping, whilest the *vvinde* ser-

veth,

g 2 Cor.
5, 10.

h Psal.
95.
Heb. 3.
Poeni-
tenti
veniam
spoon-
dit, sed
viven-
di in
crastinū
non spo-
pondit,
Chrys.
Nemo
ram di-
vos ha-
buit fa-
ventes
crasti-
num ut
sibi pos-
sit polli-
ceri,
Sen.
Heb. 3,
13.

veth, and the Sea is calme, the Ship
found, the Pilot well, the Mariners
strong: and then set forth when the
winds are contrary, the weather tem-
pestuous, the Sea raging, the Ship ro-
ten, the Pilot sicke, and the Saylor
languishing? Therefore, O sinfull Soule,
begin now thy conversion to GOD,
whilest Life, Health, Strength, and
Youth lasteth: before those a yeeres
draw nigh, when as thou shalt say, I
haue no pleasure in them. God ever re-
quired in his service, the ^b first borne;
and the ^c first frutes; and those to bee
offered vnto him without delay. So
just ^d Abel offered vnto God his first-
lings, and fattest Lambes: and reason
good that the best Lord should bee
first, and best served. All Gods seruants
should therefore ^e remember to serue
their Creator in the dayes of there youth;
and fearely in the morning like Abra-
ham, to sacrifice vnto God the young
Isaac of their age. ^g *Te shall not see my
face,* (saith Ioseph to his brethrē,) ex-
cept you bring your younger brother vwith
you. And how shalt thou looke in the
face of Iesus, if thou givest thy younger
yeeres to the Diuell, & bringest him
nothing but thy blinde, lame, and de-
crepit old age? Offer it vnto thy Prince,
saith ^h Malachie; If hee will not ac-
cept such an one to serue him; how
shall the Prince of Princes admit such
an one to bee his seruāt? If the ⁱ King

^a Eccl.

12.

^b Exod.

13, 2.

^c Exod.

22, 29.

^d Gen.

4, 4.

^e Eccl.

12.

^f Gen.

22, 3.

^g Gen.

43, 3.

^h Mal.

1, 8.

ⁱ Dan.

1, 4.

² Sam.

5, 8.

of B.

of Babel would haue young men (*vizell* favoured, and such as had ability in them) to stand in his Palace; shall the King of Heaven haue none to stand in his Courts, but the *blinde* and *lame*, such as the soule of David hated? Thinkest thou, when thou hast served Sathan with thy *prime yeeres*, to satisfie God with thy dotage? Take heede, lest God turne thee over to thy *old Master* againe: that as thou hast all the dayes of thy life done his worke, so hee may in the end pay thee thy *uages*. Is that a fit time to vndertake by the *serious* exercises of repentance (which is the *worke of works*) to turne thy *sinfull soule* to God; when thou art not able with all thy strength, to turne thy weary bones on thy soft bed? If thou findest it so hard a matter *now*; thou shalt finde it farre harder *then*. For thy sin will wax stronger, thy strength wil grow weaker, thy Conscience will clogge thee, paine will distract thee, the feare of death will amaze thee, and the visitation of friends will so disturbe thee, that if thou be not furnished aforehand with store of *faith, patience*, and *consolation*, thou shalt not be able either to meditate thy *self*, or to heare the words of comfort from others: not to pray alone, nor to joyne with others who pray for thee. It may bee thou shalt be taken with a *dūbe palse*,

or such a deadly senselesnesse, that thou shalt neither remember God, nor thinke vpon thine owne estate. And doest thou not well deserue, that God should forget to saue thee in thy death, who art so vnmindfull now to serue him in thy life? The feare of death will driue many at that time, to cry, Lord, Lord; but Christ protesteth; that *hee vwill not then know them for his*. Yea, many shall then (like Esau) *vwith theares seek to repent; and yet finde no place of repentance*. For man hath not free-vwill to repent whē hee will, but when God vwill giue him grace: and if mercy shewed her selfe so inexorable, that she would not open her gates to so tender Suiters as Virgins; to so earnest suiters as knockers, because they knocked too late: How thinkest thou, that shee will ever suffer thee to enter her gates, being so impure a wretch that never thinkest to leaue sinne, till sinne first leaue thee, and didst never yet knock with thine owne fists vpon the brest of a penitent heart? And justly doth her Grace deny to open the Gates of Heauen, when thou knockest in thine aduersity, who in thy prosperity wouldest not suffer Christ, whilest hee knocked, to enter in at the doore of thy Heart. Trust not either late repentance, or long life: *not late repentance;* because it is much to be feared, lest

that

Matt.
7, 22.

Heb. 12,
17.

Matt.
25, 11.

Apoc.
3, 10.

that the repentance which the feare of death enforceth, dyes with a man dying. And the Hypocrite, who deceived others in this life, may deceive himselfe in his death. God accepteth none but *Free-vvill Offerings*: and the repentance that pleaseth him, must bee voluntary, and not of constraint. Not *long life*; for *old age* will fall vpon the necke of youth: & as nothing is more sure then death, so nothing is more vncertaine then the time of dying. Yea, oft-times when ripenesse of sinne is hastened by outragiousnesse of sinning, God suddenly cutteth off such *vicious liuers*, either with the *svord*, *intēperatenesse*, *luxury*, *surfet*, or some other fearefull manner of *sickenesse*. Maieſt thou not see, that it is the euill spirit that perswades thee to deferre thy Repentance till old age, when Experience tells thee, that not *one* of a *thousand* that takes thy course, doth ever attaine vnto it? Let Gods Holy Spirit mooue thee not to giue thy selfe any longer, to *eate and drinke vwith the drunken*, lest thy Master send death for thee in a day, when thou lookeſt not for him, and in an houre that thou art not a ware off, and so suddenly cut thes off, and appoint thee thy portion vwith the Hypocrites, vwhere shall bee vweeping and gnashing of theeth. But if thou lovest a *long life*; feare God, and long for life

Nascen-
tes mo-
rimur,
finisque
ab ori-
gine
pendet
Et pu-
bescen-
tes jun-
cta se-
necta
premit,
Mani.

Nequi-
ties vi-
tæ non
finit esse
senem.

Matt.
24.49.

a Deu.
30.16.
Pro.3.
2.
Pſ.3.2.
Pſ.34.
11. &c.

everlasting. The longest life here, when it comes to the period, will appear to haue beene but as a *b* tale that is told, a *c* vanishing vapour, a *f*itting *d* shadow, a seeming *e* dreame, a glorious flower, growing and *f* flourishing in the *g* morning, but in the evening cut downe and withered: or like a *h* Weavers shuttle, which by winding here an there, swiftly *vv*indeth it selfe to an end. It is but a *i* moment, saith S. Paul. O then the madnesse of man! that for a *k* moment of *sinful pleasures*, will hazard the losse of an *l* *Eternall vveight of glory!*

These are the seven chiefe hinderers of Piety, which must bee cast out like *m* Mary Magdalens seven Devils, before ever thou canst become a *true practizer of Piety*: or haue any sound hope to enjoy either *favour from Christ by grace*, or *fellowship with him in glory*.

The Conclusion.

TO conclude all: for as much as thou seest, that *vvithout Christ*, thou art but a *slave of sinne*, *Deaths vassall*, & *Vvormes meate*, *vv*hose thoughts are vaine, whose *deeds* are vile, whose *pleasures* haue scarce beginning, whose *miseries* never know end: *VV*hat wise man would incurre these *hellish torments*, though hee might by

living

b Psal.
90, 9.
c Lam.
4, 14.
d Psal.
109, 23.
e Psal.
67, 5.
f 1, Pet.
1, 24.
g Psal.
90, 6.
h 1, 2.
38, 12.
i 2. Cor.
4, 17.
k Heb.
11, 25.
l 2. Cor.
4, 17.
m Mark
16, 9.
Luke
8, 2.

living in sin, purchase to himselfe for a time, the Empire of *Augustus*, the riches of *Cræsus*, the pleasures of *Salomon*, the policy of *Achitophel*, the voluptuous fare, & fine apparell of *Dives*? for what should it availe a man (as our Saviour saith) to *ruin the whole World for a time*; and then to lose his soule in Hell for ever?

And seeing that likewise thou seest how great is thy happinesse in Christ; and how vaine are the hinderances, that debar thee from the same: beware (as the Apostle exhorteth) of the deceitfulnesse of sinne. For that sinne, which seemes now to bee so pleasing to thy corrupt nature, will one day prooue the bitterest enemy to thy distressed soule: & in the meane while harden (vnawares) thine impenitent heart. Heb. 3, 23.

Sinne (as a *Serpent*) seemes beautifull to the eye: but take heede of the sting behind: whose venomous effects if thou knewest, thou wouldest as carefully flye from sinne, as from a *Serpent*: for

I. Sinne did never any man good, & the more sinne a man hath committed, the more odious hee hath made himselfe to God, the more hatefull to all good men.

II. Sinne brought vpon thee all the evill crosses, losses, disgraces, & sicknesses that ever besell thee. *Fooles* (saith

Psalms.
107, 1.

Lam.
3, 30.

Lam.
5, 16.

(saith David) by reason of their transgressions, and because of their iniquities, are afflicted. Ieremy in lamēting manner asketh the question; *VV*herefore is the living man sorrowfull? The Holy Ghost answereth him; Man suffereth for his sinne. Hereupon the Prophet takes vp that dolefull out-cry against sinne, as the cause of all their miseries, *VVoe now vnto vs that ever wee haue sinned.*

III. If thou doest not speedily repent thee of thy sinnes, they will bring vpon thee yet farre greater plagues, losses, crosses, shame, and judgement, then ever hitherto befell thee. Read *Levi. 26. 18. &c. Deu. 28. 15. &c.*

Gen. 15,
16.

Dan. 4,
24.

IV. And lastly, if thou wilt not cast off thy sinne; God (when the measure of thine iniquity is full) will cast thee off for thy sin: for as hee is just, so hee hath power to kill and cast into hell, all hardned & impenitent sinners. If therefore thou wilt avoid the cursed effects of sinne in this life, & the eternall wrath due thereto in the world to come, and be assured that thou art not one of those, who are given over to a reprobate sense; Let then (O sinner) my counsell bee acceptable vnto thee: breake off thy sinnes by righteousness, & thine iniquities, by shewing mercy towards the poore: O let there (at length) bee an healing of thine errour. Nathan vsed but one Parable, and David was con-

verted:

verted: *Jonas* preached but once to *Niniue*, and the whole City repented: Christ looked but once on *Peter*, and he went out and wept bitterly. And now, that thou art oft, and so lovingly entreated not by a Prophet, but by Christ the Lord of Prophets: yea, that God himselfe, by his Embassadors, doth pray thee to be reconciled unto him, leaue off thine adultery, with *David*, repent of thy sinnes like a true *Ninivite*: and whilest Christ looketh in mercy vpon thee; leaue thy wicked corruptions, and weepe bitterly for thine offences.

Contēt not thy selfe with that formall religion, which vnregenerated men haue framed to themselues, in stead of sincere devotion. for in the multitude of opinions, most men haue almost lost the practice of true Religion. Thinke not that thou art a Christian good enough, because thou doest as the most, and art not so bad as the worst: No man is so wicked, that hee is addicted to all kinde of vices, (for there is an Antipathie twixt some vices:) But remember that Christ saith: Except your righteousness shall exceede the righteousness of the Scribes and Pharises, yee shall in no case enter into the Kingdome of Heaven. Consider vvith thy selfe, how farre thou comcest short of the Pharises, in fasting, praying, frequenting the Church, & in

2. Sam.
12, 13.
Jon. 3.
5, &c.
Luke
22, 61.

2. Cor.
5, 20.

Mat.
5, 20.

giving of almes. Thinke with thy selfe how many Pagans, who never knew Baptisme; Yet in morall vertues, and honesty of life, doe goe farre beyond thee. VVhere is the the life of Christ thy Master? and how far art thou from being a true Christian? If thou doest willingly yeeld to liue in any one grosse sinne, thou canst not haue a regenerated Soule: though thou reformat thy selfe like Herod, from many other vices. A true Christian must haue respect to walk in the truth of his heart, in all the Commandements of God alike: for (saith S. Iames) He that shall offend in one point of the Law (wilfully) is guilty of all. And Peter bids vs lay aside (not some, but) all malice, guile, and hypocrisie, &c. One sinne is enough to damne a mans soule, without repentance: dreame not to goe to Heaven by any neerer, or easier way then Christ hath trayned vnto vs in his VVord. The vway to Heaven is not easie or cōmon, but strait & narrow: yea so narrow, that Christ protesteth, that a rich mā shall hardly enter into the Kingdome of Heaven, and that those who enter, are but few: and that those few cannot get in, but by striving: and that some of those who strive to enter in, shall not be able. Thus all Gods Saints (whilest they here liued) knew well; when with so often fasting, so earnest prayers, so frequent

hearing

Marke
6, 10.

Iam.
2, 10.
2, Pet.
2, 1.

Matt.
7, 11.
Matt.
19, 23.
Matt.
7, 14. &
22, 14.
Luke
13, 24.

hearing the VVord, and receiving the Sacraments, and with such abundance of teares, they devoutly begged at the hands of God, for Christs sake, to bee received into his Kingdome.

If thou wilt not beleue this truth; assure thee that the *Diuell*, which perswades thee *now*, that it is easie to attaine Heaven, will tell thee *hereafter*, that it is the hardest businesse in the world. If therefore thou art desirous to purchase *sound assurance* of salvation to thy soule, and to goe the right and safe way to Heaven; get forthwith (like a *wise Virgin*) the Oyle of *Piety* in the *Lampe* of thy conversation: that thou mayest bee in all *continuall readinesse* to meete the *Bridegroom*, whether hee commeth by Death, or by Iudgement. VVhich, that thou mayest the better doe, let this bee thy *daily practice*.

How a private man must begin the Morning with Piety.

AS soone as ever thou awakest in the Morning, keepe the doore of thy heart fast shut, that no *Earthly thought* may enter, before that God be come in first: and let him (before all others) haue the *first place* therein. So all euill thoughts either will not dare to come in: or shall the easier be kept out: and the heart will more

L 3

favour

Mat.
25, 1,
&c.

a Pri-
mitia
oris &
cordis
Deo of-
feren-
dæ.
Amb. in
Ps. 119.

Exo. 27.

10, 21.

Exod.

16, 7.

Psalm.

141, 2.

savour of *Piety* and *godlinesse* all the day after. But if thy heart be not (at thy first waking) filled with some meditations of God and his *VVord*: and dressed like the *Lampe* in the *Tabernacle*, every Morning & Evening, with the *Oyle Oliue* of Gods *VVord*: & perfumed with the sweete *Incense* of *Prayer* : *Satan* will attempt to fill it with worldly cares, or fleshly desires, so that it will grow vnfit for the service of God, all the day after sending forth nothing, but the stench of corrupt & lying words, and of rash and blasphemous Oathes.

a Ps. 51.

b Ro. 3.

c Hef.

14, 2.

Begin therefore every dayes worke, with Gods *VVord* and *Prayer*. And offer vp vnto God vpon the *Altar* of a contrite heart, the *groanes* of thy spirit, and the *calues* of thy lips, as thy morning sacrifice, and the first fruits of the day: and as soone as thou awakest, say vnto him thus:

A short Soliloquie, vwhen one first wakes in the Morning.

Psalm.

130, 6.

Psalm.

67, 1.

My soule waiteth on thee: O Lord, more then the Morning watch watcheth for the Morning: O God, therefore bee mercifull vnto me, and blesse me, and cause thy face to shine vpon me, fill me with thy mercy this morning, so shall I rejoyce and bee glad all my dayes.

Mediu

Meditations for the Morning.

Then Meditate.

HOW Almighty God can (in the *Resurrection*) as easily raise up thy body out of the *Graue*, from the *sleepe of death*; as hee hath this *Morning* wakened thee in thy *Bed*, out of the *sleepe of Nature*. At the dawning of which *Resurrection* day, *Christ* shall come to bee glorified in his *Saints*: and every one of the bodies of the thousands of his *Saints* (being fashioned like vnto his glorious body) shall shine as bright as the *Sun*. All the *Angels* shining likewise in their glory: the body of *Christ* surpassing them all in *splendor* and *glory*: and the *God-head* excelling it. If the rising of one *Sunne*, make the morning skie so glorious; what a bright shining and glorious *Morning* will that bee, when so many thousand thousands of bodies, far brighter then the *Sunne*, shall appear & accompany *Christ* at his glorious traine, coming to keepe his generall Sessions of *Righteousnesse*, & to judge the wicked angels, & all vngodly men: & let not any transitory profit, pleasure, or vain-glory of this day, cause thee to lose thy part and portion of the *Eternall blisse* & glory of that day, which is properly termed

Ps. 99,

14.

2. Thes.

1, 10.

Iude

v. 14.

Phil. 3.

21.

Matt.

13 43.

E 17.

2.

Luke

9, 31.

Acts

17 31.

1. Cor.

6, 3.

Iude

v. 19.

Luke
14, 14.

the *Resurrection of the just*. Beasts haue *bodily eyes* to see the *ordinary light* of the day: but endeavour thou with the *eyes of Faith*, to forsee the glorious light of this *Day*.

1, Pet.
5, 8.
Job 17.
Job 1,
10.
Psalm.
121.
Ps. 34,
7, and
19, 11.
Gen 32,
1, 2,
2, Kin.
6, 16.

II. That thou knowest not how neere the *evill spirit* (which *night and day like a roaring Lyon*, vvalketh about seeking to deuoure thee) was vnto thee whilest thou sleepest, and wast not able to helpe thy selfe: and that thou knowest not what mischief hee would haue done to thee, had not *God* judged thee and thine. with his euer-waking *providence*, & guarded thee with his holy and blessed *Angels*.

Luk. 22,
61, 62.

Ier. 20,
44.
Ioh. 3, 1.
Tit. 3, 5.
Gallo
canente,
suas La-
tro re-
linquit
Insidias,
&c.
Amb.
Hexam.
lib. 5.
cap. 14.

III. If thou hearest the *Cocke* crow; remember *Peter*, to imitate him: and call to minde that *Cocke-Crowing* sound of the last *Trumpet*, which shall waken thee from the dead. And consider in what case thou art, if it sounded *now*: and become such, as thou wouldest wish to bee *then*, lest at that *day* thou wilt wish, that thou hadst never seene *this*: yea, curse the day of thy *naturall birth*, for want of being *new borne* by *spirituall grace*. VVhen the *Cocke* crows, the *Thiefe* despaires of his hope, & giues over his nights entreprize: so the *Deuill* ceaseth to tempt or attempt any further, when hee heares the devout Soule, waking her selfe with Morning prayer.

IV, Re-

IV. Remember that Almighty God is about thy bed, and seeth thy downe-lying, and thy vprising, vnderstandeth thy thoughts, & is acquainted with all thy wayes. Remember likewise, that his *Holy Angels*, who guarded and watched over thee all night, doe also behold how thou wakest & risest. Doe all things therefore as in the awefull *presence* of God, and in the sight of his *Holy Angels*.

V. As thou art putting on thine apparell, remember, that they were first given as coverings of shame, being the filthy effect of sinne: & that they are made but of the offalls and excrements of dead beasts. Therefore whether thou respect the *stufse*, or the first *institution*, thou hast so little cause to bee proud of them, that thou hast great cause to bee humbled at the sight & wearing of them, seeing the richest apparell are but fine covers of the foulest shame. Meditate rather; that as thine apparell serues to cover thy shame, & to fence thy body from cold: so thou shouldest be as carefull to cover thy Soule with that *wedding Garment*, which is the *Righteousnesse of Christ*, and (because apprehendeth by our faith) called the *Righteousnesse of the Saints*: Least, whilest wee are richly apparelled in the sight of men, wee bee not found to walke naked, (so that all our filthinesse bee scene)

L 5

in the

Psal.

139, 2. 3.

Gen. 31,

55.

E 32.

1, 2.

Psal. 91,

5. 11.

Acts

12, 11.

Mat.

22, 11.

Rom.

13, 14.

1, Cor.

130.

Phil. 3,

9.

Apo.

19, 18.

Ephes.

4, 24.

Apo.

16, 15.

Matt.
22, 13.

in the sight of God. But that with *his* righteousness (as with a *Robe*) wee may cover our selues from perpetuall shame, and shield our soules from that fiery cold that will procure infernall weeping, and gnashing of teeth. And withall consider, how blessed a people were our Nation, if every *silken* sute did cover a sanctified soule. And yet a man would thinke, that on whom God bestowed most of these outward blessings; of them hee should receiue greatest *inward* thanks. But if it prooue otherwise; their reckoning will prooue the heavier in the day of their *Accounts*.

Luke
12, 48.
Iam.
3, 23.
Psalm.
19, 5.

VI. Consider, how Gods *mercy* is renewed vnto thee every morning, in giving thee (as it were) a *new* life: and in causing the Sun, after his vn-cessant race, to rise againe to giue thee *light*. Let not then his glorious light burne in vaine: but prevent rather (as oft as thou canst) the *Sunne-rising*, to giue God *thanks*: & kneeling down at thy bed-side, salute him at the *day-spring* with some devout *Antelucanum*, or Morning *Soliloquie*: containing an humble confession of thy *sins*: the pardon of all thy faults, a thankesgiving for all his *benefits*, and a craving of his gracious *protection* to his *Church*, thy *selfe*, & all that doe belong vnto thee.

Wisd.
16, 28.

Briefe directions how to reade the Holy Scriptures, once every yeere over, with ease, profit and reverence.

BUt for as much, that as Faith is the soule, so reading & meditating of the VVord of God, are the Parents of prayer. Therefore before thou prayest in the Morning, first, reade a Chapter in the VVord of God, then meditate a while with thy selfe, how many excellent things thou canst remember out of it:

As first, what good counsels or exhortations to good workes & to holy life.

Secondly, what threatnings of Judgements, against such and such a sinne: and what fearefull examples of Gods punishment or vengeance, vpon such and such Sinners.

Thirdly; what blessings God promisethto Patience, Chastity, Mercy, Almes-deeds, Zeale in his Service, Charity, Faith, and Trust in God, and such like Christian vertues.

Fourthly, what gracious deliverance God hath wrought: and what speciall blessings hee hath bestowed vpon them, who were his true and zealous servants.

Fifthly, apply these things to thine owne heart, and read not these Chapters, as matters of Historicall discourse;

ccurse; but as if they were so many *Letters* or *Epistles* sent downe from God out of *Heaven* vnto thee: for *whatsoever is written, is written for our learning*, *Rom. 15, 4.*

Sixtly, reade them therefore with that reverence, as if God himselfe stood by, and spake these words vnto thee, to excite thee to those *vertues*, to dissuade thee from those *vices*: assuring thy selfe, that if *such sinnes* (as thou readest there) bee found in thee without repentance, the like plagues will fall vpon thee: but if thou doest practice the like *Piety* and *vertuous deedes*, the like *blessings* shall come vnto thee and thine.

† Epi-
teli
dict.

In a word, apply all that thou readst in holy Scripture, to one of these 2 heads chiefly; either to confirme thy *repentance*: for as † *Sustine & Abstine*, *Beare & Forbeare*, was the Epitome of a good Philosophers life: so *Crede & Resipisce*, *Beleeue and Repent* is the whole summe of a true Christians profession. One Chapter thus read with *understanding*, & meditated with *applicatton*, will better feed & comfort thy soule, than *five* read and run over without marking their scope or sense, or making any use thereof to thine owne selfe. If in this manner thou shalt read three Chapters every day: one in the *Morning*, another at *Noone*, & the third at *Night*.

Night, (reading so many *Psalmes* in stead of a Chapter, as our *Church Liturgy* appoints for morning and evening prayers) thou shalt read over all the *Canonicall* * *Scripture* in a yeere, except sixe Chapters, which thou maist adde to the *taske* of the last day of the yeere. The reading of the Bible in order, will help thee the better to vnderstand both the *Historie* and *scope* of the holy *Scripture*. And as for the *Apocripha*, being but penned by *mans spirit*, thou mayest reade them at thy pleasure: but beleue them so farre as they agree with the *Canonicall Scripture*, which is indited by the *Holy Ghost*.

But it may be thou wilt say, that thy *businesse* will not admit thee so much time, as to reade every Morning a Chapter, &c. *O Man*, remember that thy life is but *short*, & that all this *businesse* is but for the vse of this *short life*: but *salvation* or *damnation* is everlasting! Rise vp therefore every morning, by so much time the earlier: defraud thy *foggy flesh* of so much sleepe,

by three into 365 (the number of the dayes of the yeere) there will remaine but sixe, which thou mayest dispose of as is prescribed. a Hos 22 libros lege, cum Apocryphis vero nihil habeas negotii: has tantum studiosè meditare Scripturas, quas in Ecclesia confidenter legimus. Multo prudentiores te & Religiosiores fuerunt Apostoli, & primi Episcopi veritatis duces, qui nobis eas tradiderunt. Tu igitur cum sis filius Ecclesiæ, non transgrediaris illius terminos: ac veteris Testamenti (ut dictū est) 22 meditare libros, Cyrill. Hier. Carec. 4.

* In the *Canonicall Booke* of the old *Testament* there are

931 *Chap.* but distributing the 150.

Psalmes into 60 parts, thou shalt find but

841. which being added to 260,

(the number of the *Chap.* in the new *Testament*) will amount to

1101. dividing which

but

but robbe not thy soule of her *food*, nor God of his service: and serue the *Almighty* duely, whilst thou hast *time* and *health*.

a *Exod.*
20. 36.

b *Lev.*

11. 44.

c 19.

2. c

20. 7.

1. *Pet.*

2. 5.

c *Lev.*

10. 2.

Vers. 3.

Having thus read thy Chapter, as thou art about to pray, remember, that God is a God of ^aholinesse, whereof he warneth vs by repeating so often, b. *Be ye Holy, for I am Holy*. And when he deuoured with a sudden fire, Nadab and Abihu, for offering vnto him incense, with ^cstrange fire, (like those now a daies, who offer Praiers from hearts fraught with the fire of lust & malice) the Lord would giue no other reason of his Iudgements but this, I will be sanctified in them that come neere mee. As if he should haue said; If I cannot be sanctified by them who are my servants, in serving me with that Holinesse that they should; I will be sanctified in them, by confounding them with my just Iudgements, which their lewdnes doth deserue. God therefore cannot abide any wilfull vncleannesse, or filthinesse in them who serue him: insomuch that he commanded the Israelites, that when they were in Campe against their Enemies, they should digge a hole with a paddle, and cover their excrements: his reason is, For the Lord thy God walketh in the midst of thy Campe, to deliver thee, and to giue up thine enemies before thee: therefore thy

Hoas.

Deut.
23. 13,
14.

Hoast shall be holy, that hee see no filthy thing in thee, and turne away from thee.

If hee will haue men to be so holy in time of VVarre in the Field: how much more holines expecteth hee at our hands, in time of peace, in our houses? Therefore saith Zophar in Iob; *If thou prepare thine heart, and stretch out thine hand towards God to pray: if iniquitie be in thy hand, put it farre away, and let no wickednesse dwell in thy Tabernacles.* For as Esay saith; *If there be any uncleannesse in our hands (that is, any sin whereof wee haue not repēted) though wee stretch out our hands vnto him, and make many Prayers, the Lord will hide his eyes from vs, and will not heare our Prayers.* Therefore, before thou prayest, let God see that thy heart is sorrowfull for thy sinne: and that thy minde is resolved (thorow the assistance of his grace) to amend thy faults. And then having washed thy selfe, and adorned thy body with apparell, which besee-meth thy calling, and the Image of God, which thou bearest, shut thy chamber doore, and kneele downe at thy bed-side, or some other convenient place: and in reverent manner lifting vp thy heart, together with thy hands and eyes, as in the presence of God, who seeth the inward intention of thy soule; offer vp vnto God

*Iob 11,
13, 14.*

*Isa. 1,
15.*

from the Altar of a contrit heart, thy prayer as a Morning sacrifice, through the Mediation of Christ, in these, or the like words:

A prayer for the Morning.

O Most mighty and glorious God, full of incomprehensible Power and Majestie, whose glory the very Heaven of Heavens is not able to containe: looke downe from Heaven, vpon mee thine vnworthy servant, who here prostrate my selfe at the foot-stoole of thy throne of Grace. But looke vpon me, O Father, through the merits and mediation of Iesus Christ, thy beloved Sonne, in vvhom only thou art well pleased. For of my selfe I am not worthy to stand in thy presence, or to speake with mine vncleane lips to so holy a God as thou art. For thou knowest that in sinne I was conceived & borne, & that I haue lived ever since in iniquitie: so that I haue broken all thy Holy Commandements by sinnefull motions, vncleane thoughts, evill words, and wicked works: omitting many of those duties of Piety which thou requirest for thy service, and committing many of those vices, which thou (vnder the penalty of thy displeasure) hast forbidden.

[Here thou mayest confesse vnto God thy secret sins, which doe most

burthen

2, Kin.
8, 27.

Psal.
132, 7.
Heb. 4,
16.

Dan. 9,
18.

Matt.
3, 17.

Isa. 3, 5.

Pf. 51.
5.

Gen.

6, 5.

Matt.

25, 19.

12.

34.

Pf. 140,

1, 2.

Dan. 9,

10.

Dan. 9,

11.

Le vit.

26, 14,

Ec.

burthen thy conscience: with the circumstances of the time, place, person, and manner, how it was committed, saying, *But more especially, O Lord, I doe here vvith griefe of heart confesse vnto thee, &c.*

And for these my sinnes. O Lord, I stand here guiltie of thy Curse, with all the miseries of this life, and everlasting torments in Hell-fire, when this wretched life is ended, if thou shouldest deale with me according to my deserts. Yea, Lord, I confesse, that it is thy mercy vvhich endureth for ever, and thy compassion vvhich never failes: that is the cause that I haue not beene long agoe consumed. But vvith thee, O Lord, there is mercy, and plenteous redemption. In the multitude therefore of thy mercie, and confidence in Christs merits, I intreat thy diuine Majestie, that thou wouldest not enter into Iudgement vvith thy Seruant, neither bee extreme, to marke vvhat I haue hitherto done amisse: for if thou doest, then no flesh can bee justified in thy sight; nor any living stand in thy presence. But bee thou mercifull vnto mee, and vvash away all the uncleannesse of my sinne, with the merits of that precious Blood, which Iesus Christ hath shed for me. And seeing that hee hath borne the burthē of that Curse, vvhich was due to my transgressions: O Lord, deliver mee from my sins, &

M

from

Deut.

27, 26.

Dan.

9, 11.

Gal. 3,

10.

Esd.

9, 13.

Lam.

3, 22.

Psalm.

130, 4.

Psalm.

5, 7.

Psalm.

13, 5.

Psalm.

143, 2.

Ezek.

36, 25.

1, 1oh.

1, 9.

Gal. 3,

13.

Psalms.
103, 22.

Col. 2,
12, 13.
Ephes.
2, 5. 6.

Ioh. 1,
29.
Pf. 51.
7, 10.

Gal. 4.
24, 25.

Luke 1,
74, 75.

Matt.
24, 13.

Psalms.
90, 12.

from all those *iudgements*, which haue
over my head, as due vnto me for
them: And separate them as farre
from thy presence, as the East is from the
West: bury them in the buriall of
Christ; that they may never haue
power to rise vp against me, to shame
me in this life, or to condemne me in
the World which is to come. And I
beseech thee, O Lord, not onely to
wash away my sinnes, with the blood
of thine Immaculate Lambe; but also
to purge my heart, by thy holy
Spirit, from the drosse of my natu-
rall corruption: that I may feele thy
Spirit, more & more killing my
sinne, in the power and practice there-
of: so that I may with more free-
dome of mind and liberty of will,
serue thee the everliving God, in righ-
teousnesse and holinesse this day. And
giue mee grace, that by the direction
and assistance of the same thy holy
Spirit, I may persevere, to bee thy
faithfull & unsained servant vnto my
liues end: that when this mortall life is
ended, I may be made a partaker of
immortality, & everlasting happinesse
in thy heavenly Kingdome. In the
meane time, O Lord, whilest it is thy
blessed will & pleasure, that I may
continue to spend & end that small
number and remnant of dayes, which
thou hast appointed for me to liue in
this valley of misery: Teach me so to

number my dayes, that I may apply my heart vnto vvisedome: & as thou doest adde daies vnto my life; so, good Lord, I beseech thee, adde *repentance & amendement* to my daies; that as I grow in yeeres, so I may increase in *Grace*, & favour with thee, and all thy people. And to this end, giue vnto me a supply of all those graces, which thou knowest to bee wanting in me, & necessary for me, with an encrease of all those good gifts, wherewith thou hast already endowed me: that so I may bee the better enabled to leade such a *godly life & honest conuersatio*: as that thy name may thereby be glorified, others may take good example by me, and my soule may more cheerefully feed on the peace of a good conscience, and be more replenished with the joy of the *Holy Ghost*. And here, O Lord, according to my bounden duty, I giue thee most humble & heartie thanks, for all those blessings, which of thy goodness thou hast bestowed vpon mee. And namely, for that thou hast of thy free loue, according to thine eternall purpose elected me, before the foundation of the World was laide, vnto salvation in *Iesus Christ*: for that thou hast created me after thine owne *Image* and hast begun to restore that in mee, which was lost in our first Parents: for that thou hast effe-

Rom.
14, 17.

Epl. of.
1. 4.
Mat.
25. 24.
Gen.
9. 6.
Ephes.
4. 24.
Col.
3. 10.

a Rom.
 8, 28.
Matt.
 22, 3.
Rom. 1,
 16.
Rom.
 16, 25,
 26.
b 1, Pet.
 1, 18,
 19.
Apoc.
 5, 9.
c Rom.
 3, 28.
Gal. 2.
 16.
d Ephes.
 2, 3.
 1, *Cor.*
 6, 11.
 1, *Pet.*
 1, 2.
 2, *Pet.*
 3, 9.

Ephes.
 5, 14.

Luke
 16, 8.
Phil. 2,
 15.
Acts
 24, 15.

Actually^a called me by the working of
 thy Spirit, in the preaching of thy Gos-
 pel, and the receiving of thy Sacra-
 ments, to the knowledge of thy saving
 grace, and obedience of thy blessed
 will: for that thou hast bought & bre-
 deemed mee with the blood of thine
 onely begotten Sonne, from the tor-
 ments of Hell, and thrall of Satan: for
 that thou hast, by *c Faith in Christ*,
 freely justified mee, who am by *d nature*
 the childe of v^rath: for that thou hast
 in good measure sanctified me by thy
 holy Spirit, and givest mee so large a
 time to repent, together with the
 meanes of Repentance. I thanke thee
 likewise, good Lord, for my life,
 healt, v^eualth, food, rayment, peace, pro-
 sperity and plenty: and for that thou
 hast preserved me this night, from
 all perils and dangers of Body & Soule,
 and hast brought mee safe to the be-
 ginning of this day. And as thou hast
 now wakened my bodie frō sleepe: so
 I beseech thee, waken my soule from
 sinne and carnall securitie: and as thou
 hast caused the Light of the day to
 shine in my bodily eyes: so, good
 Lord, cause the light of thy V^oord &
 Holy Spirit, to illuminate my heart: and
 giue mee grace, as one of thy children
 of Light, to walke in all holy obediēce
 before thy face this day: and that I
 may endeavour to keepe faith & a cleere
 conscience towards al men, in al my
 thought,

thoughts, words, and dealings. And so, good Lord, blesse all my *studies & actions*, which I shall take in hand this day, as that they may tend to thy glory, the good of others, and the comfort of mine owne soule and conscience in that day, when I shall make my finall *Accounts* vnto thee for thē. O my God, keepe thy *servant*, that I doe no evill vnto any man this day: and let it bee thy blessed VVill, not to suffer the *Diuell*, nor his wicked *angels*, nor any of his evill members, or my malicious enemies, to haue any power to doe me any hurt or violence. But let the eye of thy holy providence watch over me, *for good, and not for evill*: and command thy holy *Angels* to pitch their *Tents* round about me, for my defence and safety, in my going out and comming in, as thou hast promised they should doe about them that feare thy name. For into thy hands, O Father, I doe here commend my soule, and body, my actions, and all that ever I haue, to be guided, defended, and protected by thee: being assured, that whatsoever thou takest into thy custody, cannot perish, nor suffer any hurt or harme. And if I at any time this day, shall through *frailty*, forget thee; yet Lord, I beseech thee, doe thou in *mercy* remember mee. And I pray not vnto thee, O Father, for my selfe alone, but I beseech thee also be

2, Cor.
5, 10.

Zach.
3, 2.

Psalms.
34, 7.

Psalms.
51, 11.

Psalms.
31, 5.
Luke
23, 47.

Nehem.
13, 31.

mercifull vnto thy whole Church and chosen people, wheresoeuer they liue vpon the face of the earth. Defend them from the rage & tyrannie of the *Diuell*, the *VWorld*, and *Antichrist*. Giue thy Gospell a free and a joyfull passage thorow the *VWorld*, for the conversion of those, who belong to thine *Election* and *Kingdome*.

Blesse the *Churches* and *Kingdomes* (wherein we liue) with the continuance of *Peace*, *Iustice*, and *true Religion*. Defend the *KINGS* and *QUEENES* Majesties from all their enemies, and grant them a long life, *in health*, & all happinesse to raigne over vs. Blesse the *Prince Charles*, the *Princes Palatine of Rhene*, and the *gracious Lady Elizabeth*, their mother. Encrease in them all *Heroicall gifts*, and *Spiritual graces*, which may make them fit for those places, for which thou hast ordained them. Direct all the *Nobilitie*, *Bishops*, *Ministers*, and *Magistrates* of this Church and *Commonwealth*, to governe the *Common* in *true Religion*, *Iustice*, *Obedience*, and *tranquillity*. Bee mercifull vnto all the Brethren which feare thee, and call vpon thy name. And comfort as many among them as are sicke & comfortlesse in body, or in minde: especially, be favourable to all such as suffer any trouble or persecution for the testimonie of

Pf. 51.
18, 19.
Isay
39, 3.

Psalms.
72, 15.
1, Tim.
2, 2.
Heb.
6, 10.

1, Tim.
2, 2.

1, Tim.
5, 15.

thy truth, and holy Gossell. And giue them a gracious *deliuerance* out of all their troubles, which way it shall seeme best to thy *wisdom*: for the glory of thy Name, the further enlarging of the Truth, & the more ample increase of their owne comfort & consolation. Hasten thy coming, O blessed Saviour, and end these *sinfull* dayes. And giue me grace, that like a *wise* Virgin, I may bee prepared, with Oyle in my Lampe, to meete thee the sweete *Bride-groome* of my Soule, at thy coming: whether it bee by the day of death. or of *iudgement*: And then Lord Iesus, come when thou wilt: *even Lord Iesus come quickly*. These, and all other Graces, which thou knowest needfull and necessary for mee, this day and evermore, I humbly begge & craue at thy hands, O Father: giving thee thy glorie, in that forme of Prayer which *Christ* himselfe hath taught me to say vnto thee: *Our Father which art in Heaven, Halloed be thy Name, &c.*

Heb. 1,
13.

1, Cor.

10, 13.

2, Tim.

2, 9.

2, Cor.

1, 5, &c.

Marc.

25, 12.

&c.

Apoc.

22, 20.

Meditations to stirre us up to Morning Prayer.

IF, when thou art about to pray, Satan shall suggest that thy prayers are too long, and that therefore it

Heb. 13,
15, 16.

were better either to omit prayers, or else to cut them shorter : meditate, that Prayer is thy *spirituall sacrifice*, *wherevwith God is well pleased* : And therefore it is so displeasing to the *Diuell*, and so irksome to thy *flesh*. Bend therefore thy *Affections*, will they nill they, to so holy an exercise: assuring thy selfe, that it doeth by so much the more please God, by how much the more it is vnpleasing to thy *flesh*.

Psalms.
14. 4.
Psal.
53. 4.

Iob 15,
14.

2. Forget not how the *holy Ghost*, puts it downe as a speciall note of reprobates : *They call not vpon the Lord: They call not vpon GOD.* And when *Eliphaz* supposed that *Iob* had cast off the feare of God, and that God had cast *Iob* out of his fauour ; he charged him that he restrained prayer before God: making that a sure note of the one, & a sufficiēt cause of the other. On the other side, that God hath promised, that *VVhosoever shall call on his name, shall bee saved.* It is certaine, that he who maketh no conscience of the dutie of prayer, hath no grace of the holy *Spirit* in him. For the *Spirit* of grace, and of prayer, are one : and therefore grace & prayer goe together. But he that can from a penitēt heart (morning and evening) pray vnto God : it is sure, that he hath his measure of grace in this world : and he shall haue his portion of

Rom.
10, 13.

Zach.
13, 10.

glory

glory in the life which is to come.

3. Remember, that as loathing of meate, and painfulnessse of speaking, are two symptoms of a sicke bodie: so irkesomenesse of praying, when thou talkest with God, and carelesnesse in hearing, when God by his *W*ord speaks vnto thee: are two sure signes of a sicke soule.

4. Call to minde the zealous devotion of the Christians in the *Primitive Church*: who spent many whole nights and vigils in watching and praying for the forgiveness of their sins, and that they might be found ready at the comming of *Christ*. And how that *David* was not content to pray at Morning, at Evening and at Noone: but hee would also rise up at Midd-night, to pray vnto God. And if *Christ* did childe his Disciples, because they would not watch with him one houre in praying; what chiding doest thou deserue, who thinkest it too long to continue in Prayer but one quarter of an houre? If thou hast spent diuers houres in seeing a vaine Maske, or a Play; yea, whole dayes & nights in carding & dicing, to please thy flesh; bee ashamed to thinke a Prayer of a quarter of an houre long, to bee too long an exercise for the Service of God.

5. Consider, that if the *Papists* in their blinde superstition, doe in an

Pf. 55,

16, 17.

Pf. 115,

67.

Matt.

26, 40.

a 1 Cor.

14, 15,

and 16,

16, 27.

b Gen.

11, 7, 9.

Apoc.

17, 5.

c A su-
perstition.

Qui filo

infertis

nume-

rant sua

murm-

ra bac-

cis.

Mant.

Alphos.

lib. 4.

d Iohn

17, 3.

e Vox

conti-

nuata,

non co-

cisa, &

rupta, ut

battolo-

gia vi-

tetur.

Perkin.

de unic.

ra ion,

conci.

cap. 10.

Mat.

13, 4.

19.

Gen. 15,

11.

vnknowne, and therefore ^a unedi-
fying Tongue, (fit onely for the chil-
dren of ^b mysticall Babylon) mutter
over vpon their ^c Beades, every mor-
ning & evening, so many scores of
Ave-Maries, *Pater-Nosters*, and Ido-
lamous Prayers: how shall they, in
their superstitious devotion, rise vp
in Iudgement against thee, professing
thy selfe to bee a true VVorshipper of
Christ: If that thou thinkest these
Prayers to bee too lōg a taske, being
shorter for quantities then theirs,
but farre more profitable for qua-
litie, tending onely to Gods glory, &
thy good; and so compiled of Scri-
ture phrase, as that thou maist speake
to God as well in his owne *holy*
VVords, as in thine owne *native lan-*
guage. Be ashamed that *Papists*, in their
superstitious worshipping of *creatures*,
should shew themselves more de-
vout, thā thou in the *sincere* worship-
ping of the true and ^d onely God: And
indeed, a prayer in private devotion,
should be one ^e continued speech, rather
than many broken fragments.

6. Lastly, when such thoughts come
into thy Head, either to keepe thee
from Prayer, or to distract thee in
praying: remember that those are the
Fovvles, which the *evill One* sends to
devoure the good *Seede*, and the car-
kasses of thy spirituall Sacrifices: but
endeavour, with *Abraham* to drive

them

them away. Yet notwithstanding, if thou perceivest at some times, that thy spirits are *dull*, and thy minde not apt for Prayer, and holy devotion: *strive not too much* for that time; but *humbling thy selfe* at the *sense* of thy infirmitie and dulnesse, knowing that God accepteth the *willing mind* (though it be oppressed wvith the *heavinessse of the flesh*) endeavour the next time to *recompence* this dulnesse by *redoubling* thy zeale, and for the time present, commend thy soule to God, in this or the like short Prayer:

Mat.
25, 41.
1, Cor.
8, 12.

Another short Morning Prayer.

O Most gracious God, & mercifull Father, I thine vnworthy *Servant*, doe here acknowledge, that as I have beene borne in sinne, so I have lived in iniquity, and broken every one of thy Commandements, in thought, word, and deed; following the *desires* of mine owne will, & *lusts* of my flesh, not caring to be governed by thy Holy VVord and Spirit: and therefore I have justly deserved all shame and miserie in this life, and everlasting condemnation in Hell-fire, if thou shouldest but deale with mee, according to thy Justice, and my desert. VVherefore, O Heavenly Father, I beseech thee, for thy Son, Iesus Christ his sake,

sake, and for the merits of that bitter death and bloody passion, which I beleue that hee hath suffered for mee) that thou wouldest pardon and forgiue vnto me all my sins, and deliver me from the shame and vengeance, which is due vnto mee for them. And send thy Holy Spirit into my heart, which may assure me, that thou art my Father, & that I am thy childe, and that thou lovest me with an vnchangeable loue: & let the same thy good Spirit leade mee in thy truth, and crucifie in mee more and more, all worldly and carnall lusts, that my sinne may more & more dye in mee: and that I may serue thee in vnfained righteousness and holinesse this day, & all the dayes of my life: that when this mortall life is ended, I may (through thy mercy in Christ) be made a partaker of everlasting glory in thy heauēly Kingdome. And here, O Lord, from the bottome of my heart, I thanke thee for all thy blessings, which thou hast bestowed vpon my soule and body: for electing mee in thy loue, redeeming me by thy Sonne, sanctifying mee by thy Spirit, & preserving me from my youth vp, vntill this present day and houre, by thy most gracious providence.

I thanke thee most especially, for that thou hast defended me this Night, from all perils and dangers,

and

and hast brought mee safe to the beginning of this day. And now (good Lord) I beseech thee, keepe me this day from all evill, that may hurt me, and from falling to any grosse *sinne* that should offend thee: Set thy feare before mine eyes, and let thy Spirit so rule my heart, that all that I shall *thinke, doe, or speake* this day, may tēd to thy *glory*, the good of others, and the peace of mine owne Conscience. And to this end, I commend my selfe, and all my waies & actions, together with all that doe belong vnto me, vnto thy gracious *direction* and *protection*; praying thee to keepe both them and me from all evill, and to give a blessing to all our honest *labours* and *endeavours*. Defend thy whole Church from the tyrannie of the world, and of Antichrist: Preserue our gracious King from all conspiracies and treasons: grant him a long and prosperous Raigne over vs. Bless our gracious Queene Mary, Prince Charles, the Lady Mary, the Lady Elizabeth and her Princely issue: endew them with thy grace, & defend them from all evill. Bless all our *Ministers* and *Magistrates* with those graces and gifts, which thou knowest *necessary* for their places. Be favourable to all that feare thee, and tremble at thy judgements: comfort all those that are sicke and *comfortlesse*. Lord, keepe me

me in a continuall readinesse, by *Faith and Repentance*, for my last end: that whether I live or die, I may be found thine owne, to thine eternall glory, & mine everlasting salvation, through *Iesus Christ* my onely Saviour, in whose blessed name I begge these mercies at thy hands, and give vnto thee thy praise, and glory, in that Prayer, which hee hath sanctified with his owne lips, saying, *Our Father which art in Heaven, &c.*

Further meditation, to stirre vs up to Prayer in the Morning.

THinke not any businesse, or haste (though never so great) a sufficient excuse to omit Prayer in the Morning, but meditate:

1. That the greater thy businesse is, by so much the more need thou hast to pray for Gods good speed & blessing thereon: seeing it is certaine, that nothing can prosper without his blessing.

2. That many a man, vwhen hee thought himselfe surest, hath beene soonest crossed; to mayest thou.

3. That many a man hath gone out of his doore, and never came in againe. Many * a man who rose well & liuely in the morning, hath beene seene a dead man ere night. So may it befall thee. And if thou be so careful

* Quem
dies vi-
dit ve-
niens
super-
bum.
Hunc
dies vi-
dit fu-
gieas
iacen-
tem.
Senec.

(before)

(before thou goest abroad) to drinke, to fence thy *body* from ill *ayres*: how much more carefull shouldest thou be to pray, to preserve thy *soule* from *evill temptations*?

4. That the time spent in prayer, never hindereth, but furthereth and prospereth a mans journey and business.

5. That in going abroad into the *World*, thou goest into a *Forrest*, full of unknowne dangers: where thou shalt meete many *bryers* to teare thy *good name*: many *snarers*, to trap thy *life*, & many *Hunters* to devour thy *soule*. It is a field of pleasant *grasse*, but full of *poysenous Serpents*. Adventure not therefore to goe *naked* among these *bryers*, till thou hast praied *Christ* to cloath thee with his *righteousnesse*: nor to passe thorow these *snarers* and *ambushments*, till thou hast prayed for *Gods providence* to be thy *guide*; nor to walke *barefoot* thorow this *snakie field*; till, having thy *feete shod* with the *preparation of the Gospell of Peace*, thou hast praied to have *still* the *brazen Serpent* in the *eyes of thy faith*: that so, if thou comest not home *holier*, thou maist be sure not to returne *worser*, then when thou wentest out of doore.

Therefore, though thy hast be never so much, or thy business never so great; yet goe not about it, nor

Nescis
quid
v. sper
serus
vehat.
Varro.

out of thy doores , till thou hast at least used this or the like short Prayer:

A briefe Prayer for the Morning.

O Mercifull Father, for Iesus Christ his sake, I beseech thee , forgive me all my *known & secret* sins, which in thought, word, or deed, I haue committed against thy Divine Majestie: And deliver me from all those *Iudgements* which are due vnto me for them; and *sanctifie* my heart with thy *Holy Spirit*, that I may henceforth lead a more godly and religious life. And here (O Lord) I prayse thy holy Name , for that thou hast refreshed me this night with moderate sleepe and rest. I beseech thee likewise, defend me this day from *all perills and dangers* of bodie & soule. And to this end, I commend my selfe, and all my *actions* , vnto thy blessed protection and government : beseeching thee, that whether I liue or die, I may liue and die to thy glory, and the saluation of my poore soule , which thou hast bought with thy precious blood. Bless me therefore, O Lord , in my going out, and *comming in*: and grant that whatsoeuer I shall *thinke , speake, or take in hand* this day , may tend to the glory of thy Name , the good of others, and the *comfort* of mine owne

conscience, when I shall come to make before thee my last Accounts. Grant this, O heavenly Father, for Iesus Christ thy Sōnes sake: in whose blessed Name I giue thee thy glory, & beg at thy hands all other graces, which thou seest to be needfull for me this day and ever, in that prayer which Christ himselfe hath taught me, saying: *Our Father which art in hea-ven, &c.*

Meditations, directing a Christian, how he may vualke, all the day vvith God like Enoch.

HAVING thus begun, keepe all the day after, as diligent a vvatch as thou canst, over all thy thoughts, vvords and actions, which thou mayest easily doe by craving the assistance of Gods Holy Spirit, and observing these few rules.

First, for thy thoughts.

1. BE carefull to suppress every sin in the first motion. Dash b Baby-
lons children (whilest they are young) against the stones. Tread (betimes) the Cockatrice egge, lest it breake out into a Serpent. Let sinne be to thy heart a stranger, not a home-dweller. Take heed of falling oft into the same sinne, lest the custome of sinning take a vvay the conscience of sinne, and

caram abjiciunt, nec homines reuerentur, nec Deum.

N

then

Rom.
8. 26.
Phil.
2. 3.
Provv.
27. 2.

a Eph.
4. 23.
Matt. 5.
18. 19.
b Psal.
137. 9.
c Isai.
59. 3.
1. 5. 17.
14. 4.
d Qui
con-
scientiæ

then shalt thou waxe so *impudently* *uicked*, that thou wilt neither *fear* God, nor *reverence* Man.

Pro-u.

6, 14.

Zach. 8,

17.

2. Suffer not thy minde to feed it selfe vpon any imagination, which is either *unpossible* for thee to doe, or *unprofitable*, if it be done: but rather thinke of the worlds *vanitie*, to contemne it; of *death*, to expect it; of *Iudgement*, to avoid it; of *Hell*, to escape it; and of *Heaven*, to desire it.

3. Desire not to fulfill thy minde in all things: but learne to denie thy selfe those desires (though never so pleasing to thy nature) which being attained, will draw either *scandal* on thy Religion, or *hatred* to thy Person. Consider in every thing the end, before thou attempt the Action.

4. Labour daily more and more to see thine owne *misery*, through *unbelief*, *selfe-loue*, and *uilsall* breaches of Gods Law: and the *necessity* of Gods *mercy*, through the merits of Christs *passio*, to be such: that if thou wert demanded, *What* is the vilest *Creature* upon earth: thy Conscience may answer; *Mine owne selfe*, by reason of my great *sinnes*: And that if on the other side thou wert asked, *What* thou esteamest to be the most *precious* thing in the *world*? Thy heart might answer, *One drop of Christs blood*, to wash away my *sins*. And as thou te-

dereth

derest the salvation of thy soule, liue not in any vvilfull filthinesse. For true faith, and the purpose of sinning, can neuer stand together.

5. Approoue thy selfe to bee a true servant of *Christ*; not onely in thy generall calling, as in the frequent vse of the VVord, and Sacraments: but also in thy particular, in making conscience to eschew every *knowne sinne*, and to obey God in every one of his Commandements: like *Iosias*, vvho turned to God vvith all his heart; according to all the Law of *Moses*: And *Zachary* and *Elizabeth*, vvho vvalked in all the Commandemēt of God vvithout reproofe. But if at any time through frailtie, thou slippest into any sinne, lye not in it, but speedily rise out of it by vnfeined repentance; praying for pardon, till thy conscience be pacified, thy hatred of sinne increased, and thy prooue of amendment confirmed.

6. Beware of affecting popularity by adulation: the end neuer prooues good. And though attained by due desert; yet manage it wisely, lest it prooue more dangerous then contempt. For, States desire but to keepe downe whom they contemne for their ynnvorthinesse: but to cut off, whom they envy for their greatnesse. Hee therefore is truly prudent, who (considering the premises) neither

1. Reg.
12, 35.
Luke
1, 16.

* Socra-
tes in
forū e-
gressus,
Quam
multis
ego (in-
quit) nō
egeo?
Non est
ergo
pauper
qui ca-
ret, sed
qui eget.
a Dimi-
diū plus
toto,
Hesiod.
b Feriūt
summos
fulmina
montes.
Horat.
Tangūt
magno
tristitia
fata
deos,
Ouid.
Aet-
Bac-
sac,
Qui no-
tus ni-
mis om-
nibus,
ignotus
mori-
tur
tibi,
Sen.

affecteth nor neglecteth popularitie. But in any wise take heede of harbouring
* a discontented minde, for it may worke thee more woe than thou art aware of. It is a speciall mercy, in the multitude of so many blessings, as thou doest enjoy, to haue some crosses. God giues thee many blessings, lest through want (being his childe) thou shouldest despaire: and he sends thee some crosses, lest by too much prosperitie (playing the foole) thou shouldest presume. Many who haue mounted to great dignities, would haue cōtented themselves with a meaner, had they knowne their ^b great dangers. And therefore Competencie rather than Eminencie. And in all thy will, haue euer an eye to Gods will, lest thy selfe-action turnes to thine owne destruction. Happy the man, who in his short life is least knowne of the world, so that he doth truly know God, and himselfe! VVhatsoever crosse therefore thou hast to discontent thee; remember, that it is lesse than thy sins haue deserved. Count therefore Christ thy chiefeſt joy; and sinne, thy greateſt griefe: estimate no vwant, to the vwant of Grace; nor any losse, to the losse of Gods fauour: and then the discontentment for out vward meanes, shall the lesse perplexe thine in vward mind. And as oft as Satā shall offer any motion of discontentment to

thy mind, remember Saint Pauls admonition; † *U*ce brought nothing into this *V*World, and it is certaine, that we can carry nothing out. And having food and rayment, let vs be there with content: But they that will be rich, fall into temptation, and a snare, and into many foolish and hurtfull lusts, which drowne men in destruction, and perdition. Pray therefore with wise Agur: * *O* Lord, giue me neither poverty nor riches, feede me with foode convenient for mee, lest I bee too full, and deny thee, and say, *V*Who is the Lord? or lest I bee poore, and steale, and take the Name of my God in vaine.

7. Bestow no more thought vpon *V*Worldly things, thā thou needs must, for the discharge of thy place & the maintenance of thine estate: but still let thy care be greater for ^a *H*eavenly than earthly things: & be more grieved for ^a *b* dishonour done to God, thā for an injury offered to thy selfe: But if any private injurie be offered vnto thee, beare it, as a Christian, with patience. Never was an innocent mā wronged, but if patiently he bare his crosse, he ^c overcame in the end. But thy good name in the meane while is wounded: beare that also with patience; For he that at the last day will

vincit: Qui patitur si vis vincere, discet pati. Optima injurie ultio, est oblivio, efficit enim ut animum curet, nec magis ledit, quam si facta non esset.

† 1. Timoth. 6.
7. 8. 9.
Infamie
dammandi
sunt,
qui tam
multa
tam anxie
congerunt,
quam
sit tam
paucis
opus,
Vides.
* Pray.
30. 8. 9.
Vivitur
exiguo
mellius,
Claud.
a 1. Timoth. 6.
8. 9.
Gen.
18. 10.
Col. 3.
1. 2.
Phil.
3. 20.
b Iosh.
7. 9.
Ps. 139.
21 &c.
c Nobile
vincendi
genus
est patientia:

giue thy *body* a resurrection, wil assure in his good time, grant a resurrection to thy *good name*. If impatiently thou frettest and vexest at thy wrongs, the hurt which thou doest thy selfe, is more than that which thine *emie* can doe vnto thee. Neither canst thou more rejoyce him, thā to heare, that it thorowly vexeth thee. But if thou canst shew *Patience* on earth, God will shew himselfe just from Heaven. Pray for him; for if thou be a good man thy selfe, thou canst nos but rejoyce, if thou shouldst see thy worst *emie* to become a good man too. But if he still continueth in his *malice*, and increaseth in his *mischiefe*, giue thou thy selfe vnto Prayer, committing thy selfe, and commending thy *cause* vnto the Righteous Iudge of Heauen and Earth, saying with *Jeremie*; Lord of Hostes, that judgest righteously, & triest the reins, & the hearts, vengeance is thine, & vnto thee haue I opened my cause. In the meane while, vvaite (with *David*) on the Lord: Be of good courage, and he shall comfort thine heart.

8. The more others commend thee for an excellent act, bee thou the more hūile in thine owne thoughts. Affect not the vaine praises of men. The blessed Virgin was troubled when she was truly praised of an Angell. They shall bee praised of Angels in

Heaven

Ter. xx,
40.

Ne ver-
bis quid
scis o-
stentes;
sed re-
bus te
ostende
scire.

Heaven, who haue eschewed the praises of men on earth. Neither needest thou praise thy selfe: deale but vprightly, others will doe that for thee. Bee not thou *curious* to know other mens *doings*, but rather be carefull that no man know any ill dealings by thee.

9. Esteeme no sin *little*: for the Curse of GOD is due to the least, and the least would haue damned thee, had not the Sonne of God died for thee. Bewaile therefore the misery of thine owne estate: and as occasion is ministred, ^a *mourne* for the iniquity of the time, pray to God to amend it, and be not thou one of them that make it *uorse*.

10. Lastly, thinke often of the ^b *shortnesse* of thy life, and *certainty* of death: and wish rather a *good* life, than a long. For as on day of Mans life is to be preferred before the *longest* age of a *Stagge*, or *Raven*: so one day spent religiously, is to be higher valued, then a mans *whole* life, that is consumed in prophanenesse.

Cast over therefore once every day, the number of thy daies, by substracting those that are past (as being vanished like yester-nights dreame) contracting them that are

nias, sed qualis sit administratio, Plures. Tota vita dies unus, ut mirum sit homines non exsatiari iisdem toties redeuntibus.

Pf. 69,
13.

a Ezec.

9, 4.

Pf. 69,

9, 10.

Marke

3, 5.

b Heu

fugiant

fræno

non re-

morante

dies.

Pf. 90.

9, 19.

15.

Non

quam

diu, sed

quam

bene.

c Fuit,

non vi-

xit Sen.

Non re-

fert

quanta

fit vitæ

diutur-

to come

to come, (sith the *one halfe* must bee slept out, the rest made vncomfortable, by the *troubles* of the *world*, thine owne sicknesse, & the *death* of friends) counting & onely the present day thine, which spend, as if thou wert to spend *no more*.

Secondly, for thy words.

1. **R**emember, that thou must answer for every *idle word*: that in a *multiloquie* the wisest man shall over-shoot himselfe. Avoide therefore all *tedious and idle* talke & whereof seldome ariseth *comfort* many times *repentance*: especially beware of rash answers, when the *tongue* out-runs the minde. The word was *thine* whilst thou keptst it in: it is *another*s as soone as it is *out*. O the shame, when a mans owne tongue shall be produced a *winnesse*, to the confusion of his owne face!

Let then thy words be *few*, but *advised*: *fore-thinke* whether that which thou art to speake, be *fit* to be spoken, affirme no more, than what thou knowest to be *true*; and be rather *silent*, than speake to an *ill*, or to *no purpose*.

2. Let thy *heart* and *Tongue* ever

d Non
pore t
presen-
tem die
recte vi-
vere is,
qui se
non eā,
quasi ul-
timam,
victurū
esse co-
gitat.
e Matt.
12.36.
a Prov.
10, 19,
17, &
27.
† Dixit-
se sepe.
pœni-
uit, ta-
cuisset
vero nū-
quam.
* Nescit
vox
missa
reverti.
Quam
pericul-
osum
illud,
Lingua,
quo va-
dis?
Nescit
pœni-
tenda
loqui,
qui pro-
ferenda prius suo tradidit examini. Cass. lib. 10. Ep.
4. b Tm. 1. 19. Consultius est tacere quam inep-
tè loqui.

goe together in *honesty & truth*: hate
dissembling and lying in *another*, de-
test it in *thy selfe*, or God will detest
thee for it: For he hateth a *lyer*, and his
Father the *Diuell* alike. And if once
thou be discovered to make no con-
science of *lying*, no man will beleue
thee when thou speakest a *truth*; but
if thou lovest truth, more credit will
be given to thy word, than to a *lyers*
oath. Great is the possession which
Satan hath in those, who are so accu-
stomed to lying, that they will lye,
though they get nothing by it them-
selves, nor are not compelled vnto it
by others. Let not thine anger re-
maine, when thou seest the *cause* re-
moved: and ever distinguish twixt him
that offendeth of ** infirmity*, or a-
gainst his *vill*, and him who offen-
deth *maliciously*, and of *set purpose*:
let the one haue *pitty*, the other
justice.

3. Keepe thy *speech* as cleane from
all *obscenity*, as thou wouldest thy
meate from *poyson*: and let thy talke
be *gracious*, that he that heares thee,
may grow better by thee: & be ever
more earnest when thou speakest of
Religion, than when thou talkest of
worldly matters.

If thou *perceivest* that thou hast
erred, *persevere* not in thine *error*: re-

Si verum audias, silentio protinus reuerere, illique
tanquam diuinæ rei assurgito.

c. 1. Pet.

2. 1.

Psalm.

3. 2.

d Si mē-

dacem

te no-

tint,

nemo ti-

bi cre-

det, et-

iamsi af-

firmes

verissi-

ma. A-

rist.

Odi

tranquā

amatu-

rus.

* Prov.

6. 30.

Acts 3.

17.

1. Tim.

1. 13.

2 Psalm.

59 5.

Ps. 10.

1. 7.

b Eph.

4. 29.

Ps. 1. 2.

Prov.

13. 36.

c Pii

est, a-

lios

reddere

pior.

Ps. 139.

21

Psalm.

69 9.

joyce to finde the truth, and magnifie it. Study therefore three things especially: to *vnderstand vuell*, to *say vuell*, and to *doe vuell*.

And when thou meetest with Gods children, be sure to make some holy advantage by them: learne of them *all* the good that thou *canst*, and communicate with them *all* the good things that thou *knowest*. The more good thou teachest others, the more will God still *d* minister vnto thee. For as the *gifts of men*, by much using, doe *perish* and *decrease*: so the *gifts of God*, by much using, doe the more *grow* & *encrease*; like the *vidowes* pitcher of oyle, which the more it powred to fill other vessels the more it was still replenished in it selfe.

4. Beware that you beleue not all that is *told* you, & that you tell not a all that you *heare*: for if you do, you shall not long enjoy true friends, nor ever want great troubles. Therefore in accusations, be first *assured* of the truth, then censure. And as thou tenderest the reputatiō of an *honest* heart, neuer let *malice in hatred* make thee b to *reueale*, that which loue in *friendship* bound thee a long time to *conceale*. But for feare of such after-claps, obserue two things:

First, though thou hast many *acquaintance*; yet make not any thy *familiar friend*, but he that *truely* c *feares*

God

d *Mat.*

4, 24.

25.

e 2. *Kj.*

4, 2.

a *Ecc.* 3.

7.

Luke

2, 19.

b *Arca-*

num 11-

bi *cre-*

ditum

fideli-

us

custodi,

quā de-

positam

pecu-

niam.

c *Vera*

amici-

tia tan-

tummo-

do est

inter

bonos.

Mali

nec in-

ter se

amici

sunt, nec

cum bo-

nis.

God: Such a one thou never needest to feare: For though you should in some particulars fall out, yet Christian love, the maine ground of your friendship, will never fall away, and the feare of God will neuer suffer him to doe thee any villany.

Secõdly, doe nothing in the sight of a civil friend, for which thou canst not be safe, vnlesse it be concealed: nor any thing, for which (if just cause be offered) thou needest feare him, if he prooves thine unjust enemy. If thou hast done any thing amisse, aske God forgiveness, and perswade thy selfe, rather than thy friend, to keepe thine owne counsell. For be assured, that what friendship soever is grounded vpon any other cause than true Religion; if ever that cause faile, the friendship falleth off: And the rather; because that as God breeds among men, Truth, Peace, & Amity, that we should liue to doe one another good: so the Diuell daily soweth falsehood, discord, & enmity, to cause (if he can) the dearest friends to deuoure one another.

5. † Make not a jest of another mans infirmity: remember thine owne. Abhorre the frothy vvit of a filthy nature, whose braines having once conceived an odde scoffe, his minde

dere piuni, ne fas, impium, immane: hominem, inhumanum. Nemo videtur sibi tam vilis, ut irrideri mereatur.

d Civillem amicum sic habere, ut putes posse inimicum fieri. e Quod taccevis, prius ipse taceas. Bellum non est hominum, sed (quod verbum sonat) belluarum, & vitis, non hominibus gerendum. * Ephes. 5. 4. Pl. 15. 3. † Irridere

c Phil.

4.4.

d Prov.

24.27.

* Y.4.

lenti.

nus Im-

per.

Cum

suppli-

cio

mortis

Aliquis

aflicien-

das ef-

ficer,

ajebat

se mal-

le ad

vitam

revoca-

re. Cru-

delis a-

nima est

alienis

malis

gau te-

re, &

non mi-

fereri

com-

munem

naturā.

Rom, 5.

8.10.

Ephes.

2.4.

Mat.

28.24.

25.

travels (as a woman with child) till he be delivered of it. Yea he had rather lose his *best friend*, than his *worst jest*. But if thou be disposed to be merry, have a speciall care to three things:

First, that thy mirth be not against *Religion*.

Secondly, that it bee not against *Charity*.

Thirdly, that it be not against *Chastity*: & then be as merry as thou canst, onely in the Lord.

6. d Rejoyce not at the fall of thine *Enemy*, for thou knowest not what shall be the manner of thine *oune end*. But bee more * glad to see the *worst mans amendment*, than his *punishment*. Hate no man, for feare lest *Christ* loues him: who will not take it well, that thou shouldest hate *whom he loueth*. *Christ* loved thee, when thou wast his *Enemy*: by the merits therefore of his blood, he requireth thee, for his sake to loue *thine Enemy*. Deny him, being a Christian, if thou darest. He asketh but *forgiuenesse* for *forgiuenes*: The *forgiuenesse* of an *hundred pence*, for the *forgiuenesse* of *then thousand Talents*: The *threescore hundred thousand Crownes*, for *tēne Crownes*. Petty *forgiuenesse* of *Mā*, for the infinite *forgiuenesse* of *Almighty GOD*. Though thou thinkest thine enemy *vnworthy* to be *for-*
given.

given: yet Christ is worthy to be obeyed.

7. VVhē the glory of God, or good of thy neighbour doth require it: speake the truth; and feare not the face of Man. The frown of the Prince may sometimes be the favour of God. Neither shall flattery still hold in credit, nor truth alway continue in disgrace.

8. Ever thinke him a true friend, vvho tells thee secretly and plainly of thy faults. He that seeth thee offend, and tells thee not of thy fault; either flatters thee for favour, or dares not displease thee for feare. Miserable is his case, who when hee needs, hath none to admonish him. Reprehension, be it just, be it vnjust; come it from the mouth of a friend, or of a foe, it never doth a wise man harme. For if it bee true, thou hast a warning to amend: if it bee false, thou hast a caveat what to avoid. So every way it makes a wise man better, or waryer. But if thou canst not endure to be reprehended; doe thou nothing worthy of reprehension.

9. Speake not of God, but with feare * and reverence, and as in his sight and hearing. For seeing wee are

Psal
2, 11.
Nec mē-
daciū u-
tilitas
est diu-
terna,
nec ve-
ritatis
dam-
num diu
nocet.

Repre-
hensio
semper
vel me-
liores
vel cau-
tiores
nos red-
dit.

Si re-
prehen-
di fers
aggrē,
repre-
hendēda
ne fece-
ris,
Leuit.
19, 22.

* *Deut.* 28, 58. *Rom.* 9 5. *Eccles.* 5, 15. *Psal.* 19, 22.
Qui facile in seris jurat, in jocis jurabit: qui in jo-
cis & in mendacio Vivet.

not

not worthy to vse his holy Name in our *mouthes*: much lesse ought we to *abuse* it vainely in our *talke*. But ordinarily to vse it in *vaine*, *rash*, or *false oathes*, is an vndoubted signe of a *oule*, that never truly feared God. Pray therefore with *David*, when thou art to speake in any matter that may mooue passion: † *Set a watch, O Lord, before my mouth, and keepe the dore of my lips.*

10. Lastly, in *a* praising, bee discreet; in *b* saluting, courteous; in *c* admonishing, friendly; in *d* forgiving, mercifull; in *e* promising, faithfull; & bountifull in *f* recompensing good service: making not the rewards of vertue, gifts of fauour.

† *Psal.*
141. 3.
a 1. *Pet.*
5. 12.
b *Rem.*
12. 10.
Affabi-
litas &
comitas
sunt
nullius
impen-
dii, a-
micitias
tamen
magnas
conglu-
tinant
exhibi

ta, dissolunt prætermissa. c 1. *Theff.* 5, 26, 14. d 1. *Theff.* 3, 1. *Leuit.* 19, 17. e *Psalm.* 15, 4. *Ezech.* 12, 15. f *Deut.* 15, 13, 14.

Thirdly, for thy Actions.

I. **D**Oe no evil, though thou mightest: for God will not suffer the least sinne (without bitter repentance) to escape unpunished. Leauē not vndone any good that thou canst. But doe nothing without a calling, nor any thing in thy calling, till thou hast first taken counsel at Gods VVord, of the lawfulness thereof, and prayed for his blessing vpon thy endeavour: and then doe it in the name of God, with cheerefulness of heart, committing the

Ps. 119.
101.
1. *Cor.*
7, 2.
b. *Sam.*
30, 8.

the successe vnto him, in whose power it is, to blesse with his grace whatsoever businesse is intended to his glory.

2. VVhen thou art tempted to doe any euill worke, remember that *Saturn* is where his businesse is. Let not the childe of God bee the instrumēt off to base a slave: hate the worke, if thou abhorrest the author. Askethy conscience these two questiōs: *Would I haue another to doe this vnto mee? What shall I answer Christ in the day of my accounts, if contrary to my knowledge & conscience I shall doe this wickednesse, and sinne against him?* And remember with *Ioseph*, that though no man seeth, yet God seeth all. Fly therefore (with *Ioseph*) from all sinnes, as well those which are secret in the sight of God, as those that are manifest in the eyes of men. For God, as he is just, without speedy repentance, vwill bring thy secret sinnes, as he did *Dauids*, to the open light, before all *Israel*, and before the *Sunne*. Be therefore as much afraid of secret sinnes, as of open shame. And so avoid all in generall, as that thou doe not allow to thy selfe any one particular, or darling sinne, which the corruption of thy nature could best agree withall: for the crafty *Divell* can hold a mans soule as fast by one, as by many sins; & faster.

1, Cor.
7. 5.
Inimicus
net semper
ocasi
sue dia
bolus,
Gregor.

Mat. 7,
12,
Luke
16, 2.
2, Cor.
6, 2, &
5, 10.
Gen. 39,
9, 12,
&c.

2, Sam.
12, 12.

Luke 9,
17, and
12, 2:

faster by that one which doth please thee, than by all those which begin to be *abominable* vnto thee. And as thou desirest to avoid a sinne : so be carefull to shun the *occasion*.

3. In effecting good actions which are within the compasse of thy calling, distrust not Gods providence, though thou see the *meanes* either wanting or *weake*. And if meanes doe offer themselves, be sure that they be *lawfull*: and having gotten lawfull meanes, take heed that thou relye not more vpon them than vpon God himselfe. Labor, in a lawfull calling, is Gods ordinary meanes, by which he blesseth his children with outvvard things. Pray therefore for Gods *blessings* vpon his owne *meanes*. In earthly businesse, beare an heavenly minde: doe thou thy best endeavour, and commit the whole successe to the *fore-ordaining* *Wisdom*e of Almighty God. Never thinke to thrive by those meanes which God hath *accursed*. That will not in the end proue *gaine*, which is gotten with the *losse* of thy soule. In all therefore, both *actions* and *meanes*, endeavour with Paul to haue *alway* a cleere conscience tovvards God, & tovvards men.

Looke to your selues, *what* conscience yee haue,

For conscience shall damne, and conscience shall saue.

Pro. v.
5, 8, and
6, 7.

Omnis
peccan-
di occa-
sio vi-
tanda
est, nam
qui a-
mar pe-
riculi,
peribit
in illo,
Eccl. 3.
Iudg. 7.
27.

Mat.
16. 26.

Hic mu-
rus abe-
neus
est, nil
conscire
possi-
mus
nulla
pallef-
cere
culpa,
H. r.
A. 9.
24, 16.

4. Loue all good things for Gods sake: but God for his owne sake. VWhilest thou holdest God thy friend, thou needst not feare who is thine Enemy: for either God will make thine Enemy to become thy Friend, or will bridle him that he cannot hurt thee. No mā is overthrowne by his Enemy, vnlesse that first his sinne hath preuailed over him, and God hath left him to himselfe. Hee that would therefore bee saue from the feare of his enemies, & liue stille in the fauour of his God, let him redeeme the folly of the time past, with serious repentance: looke to the time present with Religious diligence, and take heed to the time to come with carefull providence.

5. Giue every man the honour due to his place, but honour a man more for his goodnesse thā for his greatnesse. And of vvhomsoever thou hast receiued a Benefit, vnto him (as God shall enable thee) remember to be thankful. Acknowledge it lovingly vnto men, and pray for him heartily vnto God, and count every blessing received from God, as a pledge of his eternall loue, and a spur to godly life.

6. Be not proud for any externall worldly goods, nor for any internall spirituall gifts. Not for externall goods, because that as they came lately, so they will shortly bee gone againe: their

Pr. 118.
5, 7.
Rom.
8, 31.
Prov.
16, 7.
Gen. 32.
4, & c.
31,
7, 29,
42.
Exod.
32, 25.
Num.
14, 42,
43, & c.

Psalms,
27, 11,
12, 13.

losse therefore is the lesse to bee grieved at. *Not for any internall gifts:* for as God gaue them, so will he likewise take them away, if (forgetting the Giver) thou shalt abuse his gifts, to puffe vp thine heart with a pride of thine *oune* worth, and contemne others, for whose good Almighty God bestowed those gifts vpon thee. Hast thou any *one* vertue that moues thee to bee *selfe-conceited*? thou hast *twenty* vices that may better *vilisfe* thee in thine *ovne* eyes.

Tu recte vi-
ves, si
cures
esse
quod
audis.
Hor.
Ep. ad
Quint.
Nil iu-
vat bo-
num no-
men, re-
clamau-
te Con-
scientia.

Be the same in the *sight of God*, who beholds thy heart, that thou seemest to bee in the eyes of men, that see thy face. Content not thy selfe with an *outward* good name, when thy Conscience shall *inwardly* tell thee, it is vnderferved, and therefore none of thine. A *Deserved* good name for any thing, but for godlinesse, lasts little, & is lesse worth. In all the holy Scriptures I never read of an Hypocrites repentance: & no wonder; for whereas after *sin*, conversion is left as a meanes to cure all other sinners, what means remaines to recover him, who hath converted conversion it selfe into sinne: VVoe therefore vnto the Soule that is not, and yet still seemeth religious.

7. Marke the *fearefull ends* of notorious evill men, to abhorre their wicked

wicked actions; marke the *life* of the
godly, that thou mayest imitate it, &
his blessed *end*, that it may comfort
thee. Obey thy betters, observe the
wise, accompany the honest, and loue
the Religious. And seeing the cor-
rupt nature of man is proone to Hy-
pocrisie, beware that thou use not the
Exercise of Religion, as matters of
course and custome, without care and
conscience, to grow more holy and de-
vout thereby. Observe therefore,
how by the continuall use of Gods
meanes thou feelest thy special cor-
ruptions weakned, & thy sanctification
more & more encreased: and make
no more shew of holinesse outwardly
to the world, than thou hast in
the sight of God inwardly in thine
heart.

8. Endeavour to rule those who
live vnder thine *autority*, rather by
loue than by feare: for to rule by a loue,
is easie and safe, but tyranny is ever
accompanied with care and *terror.
Oppression will force the oppressed
to take any advantage, to shake off
the yoke that they are not able to
beare; neither will Gods Justice suffer
the sway, that is grounded on Tyran-
ny, long to continue. Remember
that though by a humane ordinance
they serue thee; yet by a more pecu-
liar right they are Gods servants.

b 1. Pet. 2. 13. c Lev. 25. 55. Phil. 5. 16. 1. Cor. 9. 5.

Num.
23. 10.
Pf. 37.
35, 36,
37.

1. Cor.
2. 18.

Isa. 58.
5, 6.

Mat.
23, 27,
28.

Pf. 51,
50.

a Anta
& im-
pera,
Blanda
vis latet
impe-
rio.
Ans.

* Qui
terret,
plus ille
timet:
fors illa
Tyrano-
no con-
venit,
Clau. de
inst. it.
princip.

Phil. v.
16.

1. Cor.

9. 5.

d Si Pe

ricles,

quoties

obstant:

dem do

mini in

dueret,

apud se

dicere

confue

rat: At

tedde

Peri

cles,

quod ge

staturus

es im

perium

in libe

ros A

thenien

ses:

Plat.

in A

ph.

Quanto

magis

tu, quo

ties au

thorita

tem ex

ercip

rus es,

apud te

ipsum

dicere

debe

res: Me

mento

homo

quod imperium

geris in liberatos Christianos? e Qui

statuit aliquid parce inaudita altera, æquum licet ita

ruerit, haud æquus fuit. Sen. in Med. Iudicibus Sir

Br. Bacons *Essays of Iudicature.*

Yea, now being *Christians*, not as thy
servants, but *abolish* servants, as brethren
beloved in the Lord. Rule therefore
over *Christians* (being a Christian)
in love and mercy, like *Christ* thy
Master.

9. Remember, that of all actions,
none makes a *Magistrate* more like
God, whose Vice-gerent he is, than in
doing justice *justly*: For the due exe-
cution whereof:

First, have ever an open ear to the
just complaints of *unjust* dealings.

Secondly, so lend one ear to the
accuser, as that thou keep the other
for the *accused*: for he that decreeth
for either part, before both be heard,
the decree may be just, but himselfe
is *unjust*.

Thirdly, in hearing both parts,
encline not to the right hand of *af*-
fection: or to the left of *hatred*: as to
beleue arguments of *persuasion* for
a friend, before arguments *concluding*
for a foe.

Fourthly, deny no Justice, which is
Regia mensura: to the meanest Sub-
ject, but let the cause of the *poore* and
needie, come in equall ballance with
the rich and mighty. If thou percei-
vest on the one side in a cause, the

high Hills of cunning advantage, poverfull combination, and violent persecutiō: and on the other side, the low Vallies of poverty, simplicity, and desolation: prepare thy way (as God doth) to judgement, by raising Vallies, and taking downe Hills, equalling inequality: that so thou mayest lay the foundation of thy sentence vpon an even ground. In matters of right & wrong, twixt party and party, let thy conscience be carefull, rather ** Ius dicere*, to pronounce the Law that is made, *Secundum allegata & probata*; rather than *Ius dare*, to make a Law of thine owne, vpon the authority of *Sic volo, sic jubeo*, fearing that fearefull malediction: *Cursed bee hee that remooveth his Neighbours Landmarke*. In trialls of life and death, let Iudges like *Elohim*, in Iustice, remember mercy; and so cast the severe eye of Iustice vpon the fact, as that they looke with the pitifull eye of Mercy vpon the Malefactor, wresting the favour of Law, to the favour of Life, where Grace promiseth amendment: but if Iustice requireth that ** one*, rather than unity must perish, & that a rotten member must be cut off, to saue the whole body from putrifying; *Fiat Iustitia*. But whilest thou art pronouncing the Sentence of Iudgement on another, remember that thine owne judgement hangs over thine head. In

a Luk.
3.4.5.
Isay
40.3.

* 2 Chro.
19.10.

Deut.
27.17.

Abak.
5.1.

* Melius ut pereat unus, quam unitas. a Ense rescindendū, ne pars succera trahatur.

all causes therefore judge *aright*, for thou shalt be sure to finde a *righteous* Iudge, before whom thou must *shortly* appeare to bee judged thy *selfe*; at what time thou mayest leane to thy friend this for thine *Építaph*:

Nuper eram Iudex, jam Iudicis ante Tribunal

Subsistens paret, iudicor ipse modo.

Many (I know not vpon what grounds) seeme to be much agrieved with the *Larves* of the Land: but *vviser Men* may answer them with the Apostle, *Nos scimus bonam esse Legem*, *modo Iudex ea legitime utatur*; *We know that the Law is good, if a man use it lawfully*. And hee shall bee vnto me a *righteous Iudge*, whose heart neither *corruptiõ of bribes*, *fear of foes*, nor *favour of friends*, can withdraw from the *conscionable practice* of these *Precepts*. And to that rare & venerable *Iudge*, I say with *Iehosaphat*: *Be of courage, and doe Iustice*, and the Lord *vwill be vvith the good*.

10. Lastly, make not an occupation of any recreation. The longest use of pleasure is but *short*: but the paines of pleasure abused, are *eternall*. Use therefore *lawfull recreation*, so farre forth, as it makes thee the *fitter* in body and minde, to doe more *cheerfully the service of God*, and the duties of thy calling. Thy worke is great, thy time is but short. And hee vvho

1. Tim.
1, 8.

Prov.
24, 23.

1. Km.
19, 11.

Phil.
4, 8.

will recompence every man according
 to his workes, standeth at the doore.
 Thinke how much worke is behinde
 how slow thou hast wrought in the
 time which is past; and what a recko-
 ning thou shouldest make, if thy Ma-
 ster should call thee this day to thine
 accounts. Bee therefore carefull heere-
 forth, to make the most advantage of
 thy short time that remaines, as a man
 would of an old Life, that were neere
 expiring; and when thou disposest to
 recreate thy selfe, remember how
 small a time is allotted for thy life: &
 that therefore much of that is not to
 be consumed in idlenesse, sports, playes,
 and toyish vanities; seeing the whole
 is but a short while, though it be all
 spent in doing the best good that
 thou canst: for Man was not created
 for sports, playes, and recreation: but
 zealously to serue God in Religion &
 conscionably to serue his Neighbour in
 his vocation, & by both to ascertain
 himselfe of eternall saluatiō. Esteeme
 therefore the losse of time, one of
 the greatest losses: Redeeme it care-
 fully, to spend it wisely: that when
 that time commeth that thou mayest
 be no longer a Steuard on Earth;
 thy Master may welcome thee, with
 an Euge bone serue, and giue thee a
 better in heaven, where thou shalt
 joyfully enjoy thy Masters joyes for
 evermore.

Vita
 brevis
 opusque
 multū,
 operarii
 pigri &
 urget
 Pater-
 familias
 Rabb.
 Apoph.
 theg.
 Apoc.
 22, 12.
 Iam.
 5, 9.

* Nihil
 est aliud
 tempus
 quam
 vita,
 quam u-
 nusquis-
 que tan-
 tum se
 amare
 profite-
 tur: quā
 rei nul-
 lius ma-
 gis sit
 prodi-
 gus quā
 tempo-
 ris.
 Ephes.
 5, 16.
 Luke
 16, 2.
 Matt.
 25, 21.

Meditations for the Evening.

At Evening, vwhen thou preparest thy selfe to take thy rest, meditate on these few points.

*Psa. 90.
Job 14.*

*Vive
memor
quam sis
evi bre-
vis. Hor.*

1. **T**HAT seeing thy *dayes* are num-
bred, there is *one* more of thy
number spent: and thou art *now* the
nearer to thy end *by a day*.

2. Sit downe a while before thou
goest to bed, and consider with thy
selfe, what *memorable thing* thou hast
seene, heard, or read that day, more
thā thou sawest, heardest, or knewest
before, & make thy *best use* of them;
but especially, call to minde, what
sinne thou hast committed that day
against God or Man; and what good
thou hast omitted: and humble thy
selfe for both: If thou findest that
thou hast done any goodnes, ack-
nowledge it to be Gods grace, and
giue him the glory; and count that
day lost, wherein thou hast not done
some good.

3. If by frailty or strong tentation
thou shalt perceiue that thou hast com-
mitted any grievous sinne or fault:
presume not to sleepe, till thou haue
vpon thy knees, made a particular re-
conciliation with God in Christ for
the same: both by confessing the
fault; & by fervent praying for the

pardon

** Heu
per didi
die m,
Tñ.
Vesp.
Apoph-
theg.
Nulla
sine li-
nea
dies.*

pardon of the same. Thus making thy score even with *Christ* every night, thou shalt haue the lesse to account for, when thou art to make thy finall reckoning, before his Majesty in the *Iudgement Day*.

4. If thou haue falne out with any in the day, let not the Sunne goe downe in thine anger that night. If thy conscience tels thee that thou hast wronged him, acknowledge thine offence, and *entreate him to forgive thee: If he haue wronged thee, offer him reconciliation; and if he will not be reconciled, yet doe thou from thy heart forgive him, *Matth. 5. 23*. But in any case presume not to bee thine owne revenger. For in so doing, thou doest God a double injury: First, in offering to take his *Sword of Iustice* out of his hand, as though he were not just: having reserved the execution of vengeance to himselfe. Secondly, in usurping authority over his servant, without referring the cause to his hearing and censure, being his and thy Master. Besides, thou art too partiall to bee a Revenger. For if thou bee to execute revenge on thy selfe, thou wilt doe it too lightly; if on thy Enemy, too heavily: It belongeth therefore to GOD to revenge, to thee to forgive.

And in testimonie that thou hast freely forgivē him, pray vnto God for

Ephes.

4. 26.

* Non turpe est veniam precari, turpe est Deū aut hominem habere inimicum

Mihi vindicta dicta, dicit Dominus. *Rom.* 12, 19,

Non est tibi ius in seruum alienum, imo in conseruum tuum.

Cui se-
mel ig-
noveris,
cura ut
ille sen-
tiant bē-
na fide
id esse
actum,
& si qua
in re il-
lum ju-
vare po-
tes, ex-
periat
amicū,
Vives.
Mat. 3,
39.
Rom.
12, 20.
In vita
tempus
quod
somno
impen-
ditur,
non est
vita.
Vitae
nim vi-
gilia est.

the *forgiuenesse* of his fault, and the amendment of his life: and the next time that occasion is offered, (& it lies in thy *powver*) doe him good, & *rejoyce* in doing it: for hee that doth good to his *Enemies*, shewes himselfe the Childe of God; and his revvard is with God his *Father*.

5. Use not *sleepe* as a meanes to satisfie the foggie *litherneße* of thy *flesh*: but as a *medecine* to refresh thy tyred senses and members. *Sufficient* sleepe quickeneth the *minde*, and reviveth the *body*: but *immoderate* sleepe *dulleth* the one, and *farneth* the other.

6. Remember that *many* goe to *bed*, and never rise againe, till they be *wakened* and *raised up* by the fearefull sound of the *last Trumpet*. But hee that *sleepeeth* & *wakeneth* with *Prayer*, *sleepeeth* and *wakeneth* with *Christ*. If therefore thou desirest to *sleepe* *secrely*, and *safely*, yeeld vp thy selfe into the hands of God, whilest thou art waking: and so goe to bed with a reverence of Gods *Majestie*, and consideration of thine owne *miserie*, which thou mayest imprint in thy heart in some measure, by these meanes, and the like meditations.

Reade a Chapter in the same order, as was prescribed in the morning: & when thou hast done, kneele downe on both thy knees at thy bed-

fide

side, or some other convenient place in thy Chamber; and lifting vp thy heart, thine eyes and hands, to thy Heavenly Father, in the name and mediation of his Holy Sonne Iesus, pray vnto him, if thou haue the gift of Prayer.

1. *Confessing* thy finnes, especially those which thou hast committed that day.

2. *Craving* most earnestly (for Christ his sake) pardon and forgiveness for them.

3. *Requesting* the assistance of his Holy Spirit for amendment of life.

4. In *giving thanks* for benefits received, especially for thy preservation that day.

5. *Praying* for rest and protection that night.

6. *Remembring* the state of the Church, the King, and the Royall Posterity, our Ministers and Magistrates, and all our Brethren visited or persecuted.

7. Lastly, *commending* thy selfe and all thine, to his gracious custodie.

All which thou mayest doe in these or the like vvords:

A Prayer

A Prayer for the Evening.

Pfal.
139. 23.
Pfal.
45. 18.

Pf 51.
9.
Heb.
9 6.
Luke
15. 18.
Dan. 9,
21.

Ephes.
4 30.

Palm.
119. 37.
Isa. 6, 5.
Et 1, 19.

O Most gracious God, and loving Father, who art about my bed, and knowest my dovnlying, & mine vprising, and art neere vnto all that call vpo thee in truth and sincerity, I wretched sinner doe beseech thee, to looke vpon me with the eyes of thy mercy, and not to behold me as I am in my selfe: For then thou shalt see but an vn-cleane and defiled creature, conceived in sinne, and living in iniquity: so that I am ashamed to lift vp mine eyes to Heaven, knowing how grievously I haue sinned against Heaven, and before thee: For, O Lord, I haue transgressed all thy Commandements and righteous Lawes, not onely through wilkfull presumption, contrary to my knowledge: yea contrary to the motions of thy holy Spirit, reclaiming me from them, so that I haue wounded my conscience, and grieved thy holy Spirit, by whom thou hast sealed me to the day of redemption. Thou hast consecrated my soule and bodie, to bee the Temples of the Holy Ghost: I wretched sinner haue defiled both, with all manner of pollution and vn-cleanness. My eyes in taking pleasure to behold vanitie, mine Eares in hearing impure and vnchaste speeches, my Tongue in leasing and euill speaking:

my

thy Hands are so full of impurity, that I am ashamed to lift them vp vnto thee: and my Feete haue carried mee after mine *ovne* wayes: my *Understanding* and *Reasoning*, which are so quicke in all earthly matters, are onely blind and stupid when I come to meditate or discourse of *spirituall* & *heavenly* things: my *Memorie*, which should bee the *treasury* of all goodnesse, is not so apt to remember any thing, as those things which are vile and vaine. Yea, Lord, by wofull experience I finde, that naturally, *all the imaginations of the thoughts of mine heart* are onely *euill* continually. And these my *sinnes* are more in number, than the *haire*s which grow upon mine head, & they haue growne over mee, like a lothsome *leprosie*: that from the *crowne of the head*, to the *sole of the foote*, there remains no part which they haue not infected. They make me see me vile in mine *ovne* eyes: how much more *abominable* must I then appeare in thy sight? And the *custome* of sinning hath almost taken avay the *conscience* of sin, and pulled vpon me such *dulnesse* of sense, and *hardnes* of heart, that thy *judgements* denounced against my *sinnes*, by the *faithfull Preachers* of thy *VVord*, do not terrifie me to returne vnto thee by *vnfained Repētance* for them. And if thou, Lord, shouldest but deale with

me,

Rm. 7.
15, 16.Gen.
6, 5.Psal.
40, 12.

Isa. 1, 6.

2, Sam.
5, 22.
1, Iohn
3, 20.

me, according to thy *Iustice*, and my desert, I should vtterly bee confounded and condemned. But seeing that of thine infinite *mercy*, thou hast spared me so long, and still *vrayest* for my *Repentance* : I humbly beseech thee, for the bitter *Death*, and bloody *Passions* sake, which *Iesus Christ* hath suffered for me, that thou wouldest pardon and forgiue vnto me all my *finnes* and offences, and open vnto me that *ever-streaming Fountaine* of the *blood of Christ*, which thou hast promised to open vnder the *New Testament*, to the penitent of the house of *David* : that all my *sin* & vncleannesse may bee so bathed in his *blood*, buried in his *death*, and hidde in his *wounds*: that they never bee more seene, to *shame* mee in this life; or to *condemne* me before thy *Iudgement Seate*, in the *VWorld* which is to come. And for as much, O Lord, as thou knowest, that it is not in *Man* to turne his owne heart, vnlesse thou doest first giue him grace to *conuert*: and seeing that it is as easie with thee to *make* me righteous and holy, as to *bid* me to be such : O my God, giue me grace to doe *vwhat* thou *commandest*, and then *command* *vwhat* thou *v wilt*, & thou shalt finde me willing to doe thy blessed will. And to this end giue vnto me thine *Holy Spirit*, which thou hast promised to giue (to the

Zach.
13. 1.

Ier. 30,
23.

Da Do-
mine,
quod
iubes,
& iube
quod
vis.
Aug.

the worlds end) vnto all thine Elect people; and let the same thy *holy Spirit* purge my heart , heale my corruption, sanctifie my nature , and consecrate my soule and body , that they may become the Temple of the Holy Ghost, to serue thee in Righteousnesse & Holinesse , all the dayes of my life: That when (by the direction and assistance of thy *Holy Spirit*) I shall finish my course in this short and transitory life : I may cheerfully leave this world, & resigne my soule into thy Fatherly hands , in the assured confidence of enjoying everlasting life with thee, in thy Heavely Kingdome, which thou hast prepared for thine Elect Saints, who loue the Lord Iesus, and expect his appearing.

In the meane while, O Father , I beseech thee, let thy *holy Spirit* worck in me such a serious repentance , as that I may with teares lament my sins past, with griefe of heart be humbled for my sinnes present , and with all mine endeavour resist the like filthy sinnes in time to come. And let the same thy *holy Spirit* likewise keepe me in the unity of thy Church , leade mee in the truth of thy Word , and preserue me , that I never swerue from the same to Popery, nor any other error or false worship. And let thy *Spirit* open mine eyes more & more, to see the wondrous things of thy

Matt.

28, 30.

Ioh. 16.

13.

1, Cor.

3, 16, 17.

Luk. 1,

74.

Acts

13 65.

1, Tim.

4. 7.

Ps. 13, 5.

Matt.

25, 34.

1, Tim.

4, 8.

Pf. 119.
23.

Pf. 51.
15.

Pf. 119.
14.

thy Lxxv; and open my lips, that my mouth may daily defend thy Truth, & set forth thy Praise. Encrease in me those good gifts, which of thy mercy thou hast already bestowed vpon me, and giue vnto me a penitent spirit, a chaste heart, a contented mind, pure affections, vwise behaviour, and all other graces which thou seest to be necessary for me: to governe my heart in thy feare, and to guide all my life in thy favour: that, whether I liue or dye, I may liue and dye vnto thee, who art my God and my Redeemer.

And here (O Lord) according as I am bound I render vnto thee from the Altar of my humblest heart, all possible thanks, for all those blessings & benefits, which so graciously and plentifully thou hast bestowed vpon my soule and bodie, for this life, and for that which is to come: namely, for mine Election, Creation, Redemption, Vocation, Iustification, Sanctification, and Preservation from my childe-hood vntill this present day and houre: and for the firme hope which thou hast given me of my Glorification. Likewise for my health, vvealth, food, rayment, and prosperity: and more especially, for that thou hast defended me this day now past, from all perils and dangers, both of bodie and soule, furnishing me with all necessary good things, that I shād in

need

need of. And as thou hast ordained the day for man to travell in, and the night for him to take his rest: so I beseech thee, sanctifie vnto me, this nights rest and sleepe, that I may enjoy the same, as thy sweet blessing and benefit: That so this dull and wearied bodie of mine, being refreshed with moderate sleepe and rest; may bee the better enabled to walke before thee, doing all such good workes, as thou hast appointed: vwhen it shall please thee, by thy diuine power to waken me the next morning. And whilest I sleepe; doe thou, O Lord, who art the Keeper of Israel, that neuer slumbrest, nor sleepest, watch over me in thy holy providence, to protect me from all dangers, so that neither the euill angels of Satan, nor any wicked enemy, may haue any power to doe me any harme, or euill. And to this end, giue a charge vnto thy Holy Angels, that they (at thine appointment) may pitch their tents round about me, for my defence & safetie: as thou hast promised that they should doe about them that feare thy Name. And knowing that thy Name is a strong Tower of defence vnto all those that trust therein; I here commend my selfe (& all that doe belong vnto me) vnto thy holy protection & custodie. If it bee thy blessed VVill to call for me in my sleepe: O Lord, for Christ

*Pf. 121.
8.*

*Apor.
12, 7.*

*Pf. 1.
34, 7.*

*Prov.
18, 10.*

his sake, haue mercie vpon me, and receiue my soule into thy Heavenly Kingdome. And if it bee thy blessed pleasure to adde more *dayes* vnto my life: O Lord, adde more *amendment* vnto my *dayes*: and weane my *mind* from the *loue* of the *vworld*, and *vwordly vanities*, and cause me more and more to settle my conversation on *Heaven*, and *Heavenly things*. And perfect *dayly* in me that good *vworke*, which thou hast begun, to the glory of thy name, and the salvation of my sinfull soule.

O Lord, I beseech thee likewise, saue and defend from all euill and danger, thy whole Church, the Kings Majesty, our gracious Queene Mary, Prince Charles, the Ladie Marie, the Ladie Elizabeth and her Princely issue: keepe them all in the sinceritie of thy Truth, and prosper them in all grace and happinesse. Blessie the Nobility, Ministers, and Magistrates of these Churches and Kingdomes; each of them with those graces which are expedient for their place and calling. And bee thou, O Lord, a comfort and consolation, to all thy people, whom thou hast thought meet to visit with any kinde of sicknesse, crosse, or calamity. Hasten, O Father, the comming of our Lord Iesus Christ. Make mee euer mindfull of my last end, and of the reckoning, that I am to make vnto thee

Apoc. 6,
10 22,
10.

thee therein: and in the meane while
carefull, so to follow Christ in the re-
generation during this life, as that with
Christ I may haue a portion in the
Resurrection of the iust; when this
mortall life is ended. These graces,
and all other blessings, which thou,
O Father, knowest to be requisite &
necessary for me, I humbly begge
and craue at thy hands, in the name
and mediation of Iesus Christ thy
Sonne, and in that forme of Prayer,
which hee himselfe hath taught mee
to say vnto thee, *Our Father, &c.*

Mat.
19, 28.

Luke
11, 14.

Another shorter Evening Prayer.

O Eternall God and heavenly Fa-
ther, if I were not taught and
assured by the promises of thy Go-
spell, and the examples of Peter, Ma-
gdalene, the Publican, the prodigall
childe, and many other penitent
sinners, that thou art so full of com-
passion, and so ready to forgie the
greatest sinners, vwho are heaviest
laden vwith sinne, at vwhat time
soeuer they returne vnto thee with
penitent hearts, lamenting their
sinnes, & imploring thy grace: I should
despaire for mine owne sins, & bee
vutterly discouraged, from presu-
ming to come vnto thy presence: con-
sidering the hardnesse of my heart,
the unrulinesse of my affections,

Luke
22, 61.

and 7,
47, and
18, 14,
and 5,
20.

Psalme
103, 8.

Mat.
11, 28.

Ezech.
18, 31,

22, &c.

Deut. 17, 28.

Gal. 3.

10.

Lam. 3.

22.

Mal.

3, 6.

Col. 3.

12.

Matt.

3, 17.

Psa. 135.

7, and

28, 4.

Hosea

13, 5.

Isa. 1.

16, 18.

Matt.

9, 12.

1, John

1:7.

Job. 13.

14.

and the uncleanneſſe of my cōverſation, by meanes whereof, I have tranſgreſſed all thy Lawes, and deſerved thy curſe, which might cauſe my body to bee ſmitten with ſome fearefull diſeaſe, my ſoule to languish with the death of ſinne, my good name to bee traduced with ſcandalous reproches, and make mine eſtate liable to all manner of croſſes & caſualties. And I confeſſe, Lord, that thy mercy is the cauſe that I have not beene long agoe confounded. But, O my God, as thy mercy onely ſtayeth thy Iudgement from falling vpon my hitherto; ſo I humbly beſeech thee, in the bowels of the mercie of Ieſus Chriſt, (in whom onely thou art well pleaſed) that thou wilt not deale with me according to my deſerts, but that thou wouldeſt freely and fully remit vnto me all my finnes and tranſgreſſions; and that thou wouldeſt waſh them cleane from me, with the vertue of that moſt precious blood, which thy Sonne Ieſus Chriſt hath ſhed for mee. For he alone is the Phyſician, and his blood onely is the medicine that can heale my ſickneſſe. And hee is the true brazen Serpent that can cure that poiſon, wherewith the fiery Serpent of my finnes haue ſtung & poiſoned my ſick and wounded ſoule. And giue mee, I beſeech thee, thine holy Spirit, which may aſſure me of mine adop-

tion, and that may confirme my faith,
 encrease my repentance, enlighten my
 understanding, purifie my heart, re-
 difie my vwill and affections, and so
 sanctifie me throughout, that my whole
 body, soule and spirit may bee kept in-
 blameable vntill the glorious comming
 of my Lord Iesus Christ. And now, O
 Lord, I giue thee hearty thanks and
 praise, for that thou hast this day pre-
 served me from all harmes and pe-
 rils, notwithstanding all my sinnes &
 ill deserts. And I beseech thee like-
 wise defend me this night from the
 roaring Lyon, which night and day see-
 keth to deuoure me. VVatch thou, O
 Lord, over mee this night, to keepe
 mee from his tentations and tyranny:
 and let thy mercy shield me from his
 vnappeaçable rage and malice. And
 to this end I commend my selfe into
 thy hand & protection: beseeching
 thee, O my Lord & God, not to suffer
 Satan, nor any of his euill members, to
 haue power to doe vnto me any hurt
 or violence this night. And grant,
 good Lord, that whether I sleepe or
 wake, liue or dye, I may sleepe, wake,
 liue, and dye, vnto thee, and to the glo-
 ry of thy Name, and the salvation of
 my soule. Lord blesse & defend all
 thy chosen people every where. Grāt
 our King a long and happy raigne o-
 ver vs. Blesse our gracious Qu. Mary,
 Prince Charles, Lady Mary, the lady

Gal. 4.
 5. 6.
 1. Thes.
 5. 23.

1. Pet.
 5. 8.

Psalms.
 31. 5.

Mat.
25, 2.

Elizabeth, and her Princely issue, together with all our Magistrates and Ministers: comfort them who are in misery, need, or sicknesse: Good Lord, giue mee grace to bee one of those *wise Virgins*, which may haue my heart prepared like a *Lampe* furnished with the *oyle of Faith*, & *light of good VVorkes*, to meeete the *Lord Iesus*, the sweete *Bridgroom* of my soule, at his second and sudden coming in glory. Grant this, good Father, for *Christ Iesus* sake, my onely Saviour & Mediatour, in whose blessed Name, and in whose owne words I call vpon thee, as he hath taught me: *Our Father which art in Heaven*, &c.

Afterwards say.

Thy grace, O Lord Iesus Christ; thy loue, O heavenly Father; thy comfort & consolation, O holy and Blessed Spirit; bee with mee, and dwell in my heart, this night, and euermore, Amen.

Then rising vp in a holy reverence, meditate as thou art putting off thy clothes.

Thine

Things to bee meditated vpon, as thou art putting of thy clothes.

1. **T**hat the day is comming when thou must be as barely *vnstript* of all that thou hast in the *World*, as thou art now of thy *clothes*: thou hast therefore heere but the *use* of all things, as a *Steuward* for a time, and that vpon *Accounts*. *V*hilest therefore thou art trusted with this *Steuwardship*, bee *wise* and *faithfull*.

2. *V*hen thou seeist the *bed*, let it put thee in minde of thy *grau*, which is now the *bed* of *Christ*: For *Christ* (by laying his holy *body* to rest three dayes, and three nights in the *grau*) hath sanctified, and (as it were) *warmed* it for the bodies of his *Saints*, to rest and sleepe in, till the morning of the *Resurrection*: So that now, vnto the *faithfull*, death is but a *sweet sleepe*, and the *grau* but *Christs bed*, where their bodies rest and sleepe in *peace*: vntill the *joyfull morning* of the *Resurrection* shall *dawne* vpon them.

Let therefore thy *bed-clothes* represent vnto thee the *mould* of the *Earth*, that shall cover thee: thy *sheetes*, thy *vvinding sheete*: thy *sleepe*, thy *death*: thy *waking*, thy *Resurrection*. And being layde downe in thy *bed*, vhen thou perceiuest

Nudus
in hunc
mundū
veni
nudus
quoque
abibo.
Lukē
16.3.

Matt.
24.2.
Iob 17,
13.

Vt som-
nus
mortis
sic le-
ctus i-
mago
sepul-
chri.

Matt.
12.40.
1. Thes.
4.14.
Isa. 56.
2.

Isa. 26,
30.

P. 4. 8.

leepe to approach: say, I will lay mee
downe and sleepe in peace, for thou Lord
onely makest me dwell in safety.

Thus religiously opening every
Morning thy heart, and shutting it up
again e every Evening, with the Word
of God in prayer, as it were with a locke
and key: and so beginning the day with
Gods VVorship, continuing it in his
feare, and ending it in his favour, thou
shalt bee sure to finde the blessing of
God vpon all thy dayes labours and
good endeavours: and at night thou
mayest assure thy selfe, thou shalt
sleepe safely, & sweetly in the armes
of thy heavenly Fathers providence.

Thus farre of the Piety, which every
Christian, in private ought to practise
every day. Now followeth that,
which hee (being a Housholder) must
practise publicly with his Family.

Meditations for household Piety.

1. IF thou bee called to the govern-
ment of a family, thou must not
hold it sufficient to serue God, and
live vprightly in thine owne person:
vnlesse thou cause all vnder thy charge
to doe the same with thee. For the
performance of this duty, God was so
well pleased with Abraham, that hee
would not hide from him his coun-
sell. For saith God I know him that
hee will command his Sonnes and his

Gen. 18,
17. 19.

Household

Household after him, that they keepe the way of the Lord, to doe righteousness and judgement, that the Lord may bring upon Abraham, that hee hath spoken unto him. And Abraham had 318 men-servants, which were thus borne and catechized in his House; with whose helpe he rescued also his nephew Lot from the captivitie of his enemies. And religiously valiant Ioshua protesteth before all the people, that if they all would fall away from the true worship of God, yet that hee and his House would serue the Lord. And God himselfe giues a speciall charge to all House-holders, that they doe instruct their Family in his Word, and traine them vp in his feare and service. These words which I command thee this day, shall bee in thy heart, and thou shalt whet them continually upon thy Children, and shalt talke of them, when thou carriest in thine House, and as thou walkest by the way, and when thou risest up, &c. Thou shalt feare the Lord thy God and serue him. David according to this Law, had so ordered his family, That no deceitfull person should dwell in his house, but such as would serue God, and walke in his way. And Religious Hester had taught her Maides to serue God in fasting and prayer. And (the more to further thy family in the Reale of Religion) settle ever thy

Gen. 14,
14.

Ioh. 24,
15.

Deut. 6,
6, 7.

Psalms.
101, 6.
Hest. 4.
16.

Gen. 30.
27.

Gen. 39.
3.

Gen. 39.
22. 23.

chiefest affectiō on *those* whom thou shalt perceine to bee best addicted to true Religion. This also will turne to their owne advantage in a double respect: First, God will the rather blesse and prosper the labour and handworke of such godly servants. For *Laban* perceived that God blessed him for *Iacobs* sake. And *Potiphar* saw, that the Lord made all that *Ioseph* did, to prosper in his hand, yea, when innocent *Ioseph* was cast into Prison, his Keeper saw, that vvhatsoeuer hee did, the Lord made it to prosper; and therefore the Keeper committed all the charge of the Prisoners into *Iosephs* hand. Secondly, the trullier a Man doth serue God, the faithfuller he will serue thee.

2. If every Householder were thus carefull, according to his duty, to bring vp his Children and Family in the service and feare of God in his owne house, then the House of God should bee better filled, and the Lords Table more frequented every Sabbath Day; and the Pastours publike Preaching & labour would take more effect than it doth. The streets of townes and Cities vould not abound with so many drunkards, swearers, whore-mongers, and prophane scorers of true Piety and Religion; Westminster Hall would not be so full of contentions, wrangling suits, & vnchristian debates; & the prisons would

not be every Sessions so full of Theeves, Robbers, Traitors, & Murtherers. But (alas) most Housholders make no other use of their Servants, than they doe of their Beasts. Vvhilest they may haue their Bodies to doe their service, they care not if their Soules serue the Devill. Yet the common complaint is; that faithfull & good servants are scarce to bee found. True; but the reason is, because there are so many prophane and irreligious Masters: for, the example & instruction, of a Godly and Religious Master, wil make a good and faithfull servant, as may withnesse the exāples of Abraham, Ioshua, David, Cornelius, &c. who had good servants, because they were Religious Masters, such as were carefull to make their servants Gods servants.

It is the chiefe labour and care of most mē, to raise, & to advance their house; yet let them rise up early, & lye downe late, and eat the Bread of carefulnessse, all will be but in vaine, for except the Lord build a House, (that is, raise vp a Family) they labour in vaine. For God hath sealed this, as an irrevocable decree, that he vvill pōvure his vvraeth upon the Families that call not upon his Name: yea: God vvill take the VVicked, & plucke him out of his Tabernacle, and roote him out of the Land, &c. Yea, when his iniquities

Pf. 127,
1, 2.

Jer. 12,
25.

Psalms.
52, 7.

Deu. 18.
25.

Ps. 37.
29.

a Ori-
gen,
would
haue the
word
expound-
ed in
Chri-
stian
houses.
Hom.
9. in
Leuit.
Augu-
stine
saith:
that
which
the
Pres-
cher is
in the
Pulpit,
the same
the
House-
holder is
in the
house.

are full, hee will make the Land to
spue out every Cananite. Religion then
and the Service of God in a Family,
is the best building, and surest entay-
ling of House and Land, to a man and
his posterity: for the righteous Man
shall inherit the Land, and dwell there-
in for ever.

As therefore thou desirest to
haue the blessing of God vpon thy
selfe, and vpon thy Family, either
before or after thine owne private
devotion, call every morning all thy
Family to some convenient roome; &
first, either reade thy selfe vnto them
a Chapter in the Word of God, or
cause it to bee read distinctly by some
other. If leasure serue, thou mayest
admonish them of some remarkable
good notes, and then kneeling downe
with them in reverent sort, as is be-
fore described, pray vwith them in
this manner:

Morning Prayer for a Family.

O Lord our God and heavenly Fa-
ther, who art the onely Creatour
and Governour of Heaven and Earth,
and all things therein contained, wee
confesse that vvee are unworthy to
appeare in thy sight and presence,
considering our manifold finnes,
which wee haue committed against
Heaven and before thee: and how that

wee

wee haue bene borne in sinne, and
 doe daily breake thy holy Lawes and
 Commandements, contrary to our
 knowledge and consciences; albeit
 that wee know that thou art our
 Creator, who hast made vs; our Redeemer,
 who hast bought vs with the blood
 of thy onely begotten Son; and our
 Comforter, who bestowed vpon vs, all
 the good and holy graces, which wee
 enjoy in our soules and bodies. And
 if thou shouldest but deale with vs, as
 our wickednesse; and vnthankful-
 nesse haue deserved: what other thing
 might we (O Lord) expect from
 thee, but shame and confusion in this
 life; and in the World to come
 wrath, and everlasting condemnation?
 Yet, O Lord, in the obedience of thy
 Commandement, and in the confi-
 dence which we haue in thy unspea-
 kable and endlesse mercy in thy
 Sonne, our Saviour Iesus Christ: wee
 thy poore servants, appealing from
 the Throne of Iustice (where wee are
 iustly lost and condemned) to thy
 Throne of Grace, (where Mercy
 reigneth, to pardon abounding sinne:)
 doe from the bottome of our hearts
 most humbly beseech thee, to remit
 and forgive vnto vs all our offences
 and misdeeds: that by the vertue of
 the precious blood of Iesus Christ,
 thine innocent Lambe, which hee so
 abundantly shed (to take away the
 finnes

finnes of the VVorld) all our sinnes, both *originall* and *actuell*, may bee so cleansed and washed from vs, as that they may *never* bee laid to our charge, nor ever haue powver to rise vp in Iudgement against vs. And wee beseech thee, good Father, for Christ his death & passion's sake, that thou wilt not suffer to fall vpon vs that fearefull curse and vengeance, which thy Law hath threatned, and our sins haue justly deserved. And for as much, O Lord, as we are thought by thy VVord, that *Idolaters, Adulterers, Covetous men, Contentious persons, Drunkards, Gluttons, and such like inordinate liuers, shall not inherit the Kingdome of God*: powre the grace of thy Holy Spirit into our hearts, whereby wee may bee enlightened to see the filthinesse of our sinnes, to abhorre them: and may be more & more stirred vp to liue in *reuerence* of life, & loue of thy Majestie; so that wee may dayly encrease in the obedience of thy VVord, & in a conscionable care of keeping thy *Commandements*.

And now, O Lord, wee render vnto thee most hearty *thankes*, for that thou hast elected, created, redeemed, called, justified, and sanctified vs in good measure in this life, and given vs an assured hope that thou wilt glorifie vs in thy heavenly Kingdome, when this mortall life is ended. Like-

wise wee thanke thee for our life, health, wealth, liberty, prosperity, & peace; especially, O Lord, for the continuance of thy holy Gospell among vs, and for sparing vs so long, and granting vs so gracious a time of Repentance. Also we praise thee, for all other thy mercies bestowed vpon vs; more especiall for preserving vs this Night past; from all dangers that might haue befallne our Soules and Bodies. And seeing thou hast now brought vs safe to the beginning of this day, wee beseech thee protect and direct vs in the same. Blessè and defend vs in our going out, and comming in, this day and evermore. Shield vs, O Lord, from the tentations of the Devill, and grant vs the custody of thy holy Angels, to defend and direct vs in all our wayes.

And to this end, wee recommend our selues, and all those that belong vnto vs, and are abroad from vs, into thy hands, and almighty tuition. Lord defend them from all euill, prosper them in all graces, and fill them with thy goodnesse. Preserue vs likewise this day, from falling into any grosse sinne, especially those whereunto our natures are most prone. Set a watch before the doore of our lips, that we offend not thy Majesty, by any rash or false oathes: or by any lewd or lying speeches: giue vnto vs patient minds, pure

and

and chaste hearts, & all other graces of thy Spirit, which thou knowest to bee needfull for vs, that wee may the better bee inabled to serue thee in holinesse and righteousnesse. And seeing that all *Mens* labour, without thy *blesing* is in vaine: blesse every one of vs in our severall places and callings, direct thou the *uorke* of our hands upon vs, even prosper thou our *had-uorke*; (for except thou guide vs with thy grace, our endeavours can have no good successe.) And provide for vs all things, which thou, O Father, knowest to be needfull for every one of vs, in our *soules* and *bodies* this day. And grant that wee may so passe thorow the *Pilgrimage* of this short life: that our hearts being not settled vpon any transitory things, which we meete with in the *vway*, our *soules* may every day be more & more ravished with the loue of our home, and thine everlasting *Kingdome*.

Defend likewise, O Lord, thy *Vniuersall Church*, and every particular member thereof: especially wee beseech thee to continue the peace and prosperity of these Churches, and Kingdomes wherein wee liue. Preserue and defend from all evils and dangers, our gracious KING CHARLES, our QUEENE, together with the Princes *Palatine of Rhene*, and the Religious Princeesse *Elizabeth* their

mother.

mother. Multiply their dayes in blisse and felicity: and afterwards *crowne* them with everlasting joy and glory. Blessie all our Ministers and Magistrates, with all graces needfull for their places, and governe *thou* them, that they may governe vs in peace & godlinesse: and of thy mercy, O Lord, comfort all our Brethren that are distressed, sicke, or any way comfortlesse, especially those who are afflicted either with an *evill* Conscience, because they haue sinned against thy *V*Word, or for a *good* Conscience, because they will not sinne against thy truth. Make the *first* to know, that not one drop of the blood of *Christ* was a drop of *vengeance*, but all drops of *grace*, powerfull to procure pardon, vpon repentance, for the greatest *finnes* of the chieft sinner in the *V*World. And for the other, let not, O Lord, thy *long sufferance* either too much *discourage* them, or too much *encourage* their enemies: but grant them *patience* in suffering, and a gracious and speedy *deliverance*, which way may stand best with their comfort and thy *glory*.

Giue every one of vs grace, to bee alwayes mindefull of his last end, and to bee prepared with faith and repentance, as with a *V*Vedding-garment, against the time that thou shalt call for vs out of this sinfull *V*World. And

that in the meane while wee may so in all things, and aboue all things, seeke thy glory, that when this mortall life is ended, wee may then be made partakers of immortality, and life eternall in thy most blessed and glorious Kingdome.

These, and all other graces, which thou, O Father, seeest to be necessary for vs, and for thy whole Church, wee humbly beg and craue at thy hands, cōcluding this our imperfect prayer in that absolute forme of prayer, which Chryst himselfe hath taught vs, saying: *Our Father which art in Heaven, &c.*

After prayer, let every one of thy Houshold (taking in the feare of God, such a breake-fast or refreshing, as is fit) depart: the children to Schoole, the seruants to their worke: every one to his office, the Master and Mistresse of the Family to their Callings, or to some honest exercise for recreation, as they thinke fit.

The Practise of Piety at Meales and the manner of feeding.

BEfore Dinner and Supper, when the Table is covered, ponder with thy selfe vpon these Meditations: to worke a deeper impression in thy heart, of Gods fatherly providence and goodnesse towards thee.

Medi.

Meditations before Dinner and Supper.

I. **M**editate that *Hunger* is like the sicknesse called a *VVolve*: which if thou doest not feed, will devoure thee, & eate thee vp: & † that meate & drinke are but as *Physicke*, or meanes which God hath ordained, to releue and cure this *naturall infirmie*, and necessity of man. Use therefore to eate and to drinke, rather to sustaine and refresh the *weakenesse* of Nature, than to satisfie the sensuality and delights of the flesh. Eate therefore to live, but live not to eate. A *Skavenger*, whose living is to empty, is to bee preferred before him that liveth but to fill Privies. There is no service so base, * as for a man to bee a *slave* to his belly. The *Apostle* termeth such, *Belly-gods*, *Phil.* 3. 19. Therefore we may boldy terme them, as the Scriptures doe other *Idols*, * *Gillulim*, *Dungie gods*, *Hab.* 2. 18. 19. 2. *King.* 17. 12. as no one action (Gods ordinance excepted) makes a man more to resemble a *Beast*, than eating and drinking, so the abuse of eating and drinking, to sursetting, drunkennesse, and speeving, makes a man more vile than a *Beast*.

II. Meditate of the *omnipotency* of God, who made all these Creatures

† Hoc me docuisti, ut quem admodum medicamenta, sic alimenta sumpturus, accedam.

Aug. lib. 10.

Conf.

* Major sum & ad majora genitus, quam ut mancipium sim mei corporis, *Senec.* a *Of Galat,* which signifieth mans dung, as *Ezech.* 4. 15, 17.

Heb. 11.

3.

Pf. 145.

15, 16.

Mat. 5,

14, 45.

Ec.

Act. 1.

14, 17.

Ob hanc

causam

Genti-

les men-

tas fa-

cras &

festi

nomi-

nabant.

Vides.

* S. Au-

gust,

had

written

over his

table.

Quis

quis a-

mat di-

ctis ob-

sentum

rodere

fanam,

Hanc

men-

sanr vetitam

noverit esse sibi.

of nothing: of his *wisdom*, who feedeth so many *infinite creatures* throughout the *univerfall World*, maintaining all their *lives*, which hee hath given them; which surpasseth the *wisdom* of all the *Angels* in *Heaven*: and of his *clemency* and *goodnesse*, in feeding also his *very enemies*.

III. Meditate, how many sorts of creatures, as *Beasts*, *Fish*, and *Fowle*, have lost their *lives*, to become food to nourish thee: and how *Gods providence* from remote places, hath brought all these *portions* together on thy *Table*, for thy *nourishment*, & how by these dead *Creatures* hee maintaines thee in *health* and *life*.

IV. Meditate, that seeing thou hast so many *pledges* of *GODS* fatherly bounty, *goodnesse*, and *mercy* towards thee, as there are *dishes* of meate on thy *Table*: Oh suffer not in such a place, so *gracious a God*, to be abused by *scurrility*, *ribaldry*, or *swearing*: or thy ** fellow brother*, by *disgracefull back-biting*, *taunting*, or *slandering*.

V. Meditate, how that thy Master *Iesus Christ* did never *eate* any food, but *first* hee blessed the *Creatures*, & gave *thanks* to his heavenly Father for the same. And after his last *Supper*, wee read that hee sung a *Psalme*.

sanr vetitam noverit esse sibi. *Psalm. de vita Augusti*
Luke 9, 16. Mat. 14, 19, & 15, 36. Mark. 6, 41, and 8, 6
Luke 24, Joh. 6, 11. Mark. 16, 30.

For this was the Commandement of God: *VWhen thou hast eaten and filled thy selfe, thou shalt blesse the Lord thy God, &c.* This was the practice of the Prophets: For, *The people would not eat at their Feast, till Samuel came to blesse their meate.* And, saith Isel to Gods people: *You shall eat and bee satisfied, & praise the Name of the Lord your God.* This also was the practice of the Apostles. For S. Paul in the ship, gaue thanks before meate, in the presence of all the people that were therein. Imitate thou therefore in so holy an action, so blessed a Master, and so many worthy presidents that haue followed him, and gone before thee. It may be, because thou hast never vsed to giue thanks at meales, therefore thou art now ashamed to begin. Thinke it no shame to doe what Christ did; but bee rather ashamed that thou hast so long neglected so Christian a duty. And if the Sonne of God gaue his Father such great thanks for a Dinner of Barley bread, and broyled Fish; what thanks should such a sinnesfull man as thou art, render vnto God, for such variety of good & dainty cheere? How many a true Christian would be glad to fill his belly with the morsels which thou refuseth, and doe lacke that which thou leavest? How hardly doe others labour for that which they eat. & thou hast thy foode provided

Deut.
1, 10.

1, Sam.
9, 13.
Joel
2, 26.

Acts
27, 35.

Ioh. 6.
11. &
21, 9.

† Dan.

5, 14.

* Acts

17, 28.

a Job

17, 14.

b Psal.

96, 12.

c Gen.

3, 17.

1. Tim.

4, 3.

d Mat.

14, 6.

Levi.

26, 26.

e Ezech.

4, 16, &

5, 16.

1. Sam.

9, 13.

f Mat.

4, 4.

Luke

24, 30.

1. Cor.

10, 3.

Rom.

14, 6.

1. Thess.

5, 18.

Eccl. 10.

17.

Luke

21, 34.

Eccl.

31, 10.

Nehe.

6, 10.

Amar

6, 6.

for thee, without either *care* or *labour*?

To conclude, if † *Pagan Idolaters* at their Feasts, were accustomed to praise their false gods: what a shame is it for a *Christian* (at his Dinners and Suppers,) not to * praise the true God, in whom we live, move and have our being?

VI. Meditate, that thy body, which thou doest now so daintily feed, must bee (thou knowest not how soone) meate for *VVormes*: a *VVhen* thou shalt say to corruption, Thou art my Father; & to the *VVorme*, Thou art my Mother, & my Sister.

VII. Meditate, how that many a *Mans Table* is made his Snare, so that through his intemperancy & unthankfulnessse, the meat which should nourish his body, kills him with a *surfeit*: in so much, that more are killed with this snare^c than with the *Sword*. And seeing that since the *Curse*, the use (as of all creatures, so likewise) of meate & drinke, is vnto use *uncleane*, till the same be sanctified by the *VVord* of God, and Prayer: and that † *Man* liveth not by Bread onely, but by the *VVord* of Gods Ordinance, and his blessing, which is called the *Staffe* of Bread. Sit not therefore downe to eate, before you pray, & rise not before you give God thanks. Feed to suffice Nature, yet rise with an appetite, and remem-

ber thy poore Christian brethren who suffer hunger ; and want those good things wherewith thou doest abound.

Those things, or some of them premeditated: (if there bee not a Samuel present) lift vp with all comely reverence thy heart, with thy hands and eyes, unto the great Creatour and Feeder of all Creatures : and before Meate pray unto him thus:

1, Sam.
9, 13.
Matt.
14, 19.

Grace before meate.

O Most gracious God, and loving Father, who feedest all Creatures living, which depend vpon thy divine providence, wee beseech thee sanctifie these Creatures, which thou hast ordained for vs : giue them vertue to nourish our bodies, in life and health: and giue vs grace to receiue them soberly, and thankfully, as from thy hands: that so in the strength of these & other thy blessings, wee may walke in the vprightnesse of our hearts, before thy face this day and all the dayes of our liues : through Iesus Christ our Lord and onely Saviour, Amen.

Psalms.
104.
27.
Icel 1.
10.
Psalms.
147, 9.
Iob 39,
3.
1, Tim.
4, 5.
1, King.
19, 8.

Or thus.

MOst gracious God, and mercifull Father; wee beseech thee *sanctifie* these Creatures to our vse: make them *healthfull* to our nourishment; and vs *thankfull* for all thy blessings, through Christ our Lord and onely Saviour, *Amen.*

Another Grace before me ate.

OEternall God, in *whom wee live, move, and haue our being*, wee beseech thee *blesse* vnto thy Seruants these Creatures, that in the *Strength* thereof wee may *live*, to the setting forth of thy *praise and glory*: through Iesus Christ our Lord and onely Saviour, *Amen.*

After every meale, bee carefull of thy selfe & thy Family, as Iob was for himselfe and his Children, Iob 1. 4. lest that in the cheerefulnesse of eating and drinking, some speech hath slipped out, which might bee either offensive to God, or injurious to Man: And therefore with the like comely gesture and reverence giue thanks vnto God, and pray in this manner:

BLessed be thy holy Name, O Lord our God, for these thy good be-
nefits

nefits, wherewith thou hast so plentifully at this time refreshed our bodies: O Lord, vouchsafe likewise to feed our soules, with the spirituall food of thy holy Word & Spirit, vnto life everlasting. Lord defend and saue thy whole Church: our gracious King Charles, Queene Mary, Prince Charles, the Lady Mary, the Lady Elizabeth and her Princely issue: Forgiue vs our sinnes, and vnthankfulnesse, passe by our manifold infirmities, make vs all mindfull of our last ends, and of the reckoning that we are to make to thee therein. And in the meane while grant vnto vs health, peace, & truth, in Iesus Christ our Lord, & onely Saviour, Amen.

Or thus:

Blessed bee thy holy Name, (O Lord) for these thy good benefits, wherewith thou hast refreshed vs at this time. Lord forgiue vs all our sins & frailties: saue & defend thy whole Church, our King and royall Posterity, and grant vs health, peace, & truth, in Christ our onely Saviour, Amen.

Or thus.

Wee giue thee thanks (O Heavenly Father) for feeding our bodies so graciously with thy good

creatures, to this temporall life: be-
 seeching thee likewise to feede our
 soules with thy holy VVord, vnto life
 everlasting. Defend (O Lord) thine
 universall Church, the King, and
 his Royall Posterity, and grant vs
 continuance of thy grace and mercy,
 in Christ our onely Saviour, Amen.

*The Practise of Piety at
 Evening.*

*At Evening, vvhē the due time of re-
 pairing to rest approacheth, call together
 againe all thy Family. Reade a Chapter
 in the same manner, that vvae prescri-
 bed in the Morning. Then (in the holy
 imitation of our Lord, & his Disciples)
 sing a Psalm. But in singing of Psalmes,
 either after Supper, or at any other time,
 obserue these Rules.*

*Rules to bee observed in singing
 of Psalmes.*

1. **B**Eware of singing di vine Psalmes
 for an ordinary recreation; as do
 men of impure Spirits, who sing ho-
 ly Psalmes, intermingled with pro-
 phane Ballads. They are Gods VVord,
 take them not in thy mouth in
 vaine.

*Matt.
 22, 43.*

2. Remember to sing Davids
 Psalmes with Davids Spirit.

3. Pra-

3. Practise Saint Pauls rule: I will sing with the Spirit, but I will sing with the understanding also.

1, Cor.
14, 15.

4. As you sing, uncover your heads, and behave your selves in comely reverence, as in the sight of God, singing to God, in Gods owne Words: but bee sure that the matter makes more melody in your hearts, then the Musicke in your Eares: for the singing with a grace in our hearts, is that which the Lord is delighted withall, according to that old Verse:

1, Cor.
11, 4.

Non vox, sed votum; non musica chordula, sed cor;

Non clamans, sed amans, psallit in aure Dei.

Eph. 5.
19.
Col. 3,
16.

Tis not the voyce, but vow,
Sound heart, not sounding string:
True zeale, not outward shew,
That in Gods eare doth ring.

5. Thou maist, if thou thinke good, sing all the *Psalmes* over in order; for all are most divine and comfortable. But if thou wilt chuse some speciall *Psalmes*, as more fit for some times, and purposes: and such, as by the oft vsage, thy people may the easier commit to memory:

Then

Then sing:

In the Morning, *Psal.* 3.5. 16.22.

144.

In the Evening, *Psal.* 4.127.141.

For mercy after a sinne committed, *Psal.* 51.103.

In sickenesse, or heavinessse, *Psal.* 6.

13.88.90.91.137.146.

VVhen thou art converted, *Tsal.* 30.32.

On the Sabbath Day, *Psal.* 19.92.

95.

In time of joy, *Psal.* 80.98, 107.

136.145.

Before Sermon, *Psal.* 1.12.147. the 1 and 5 part of the 119.

After Sermon, any *Psalme*, which concerneth the chiefe argument of the Sermon.

At the Communion, *Psal.* 22.23.

103.111. 113.

For spirituall solace, *Psal.* 15, 19.

25. 46.67.112.116.

After wrong & disgrace received, *Psal.* 42.69.70.140, 144.

After

After the Psalme, all kneeling
downe in reverent manner, as is before
described, let the Father of the Family
(or the chiefeſt in his abſence) pray thus:

Evening Prayer for a Family.

O Eternall God, and moſt gracious
Father, wee thine vnworthy Ser-
vants, here aſſembled, doe caſt
downe our ſelves, at the foot-ſtoole
of thy grace, acknowledging that wee
haue inherited our Fathers corrup-
tion, and actually in thought, word
and deed, tranſgreſſed all thy holy
Commandements, ſo that in vs na-
turally there dwelleth nothing that
is good: for our hearts are full of ſe-
cret pride, anger, irapacience, diſſem-
bling, lying, luſt, vanity, prophane-
neſſe, diſtruſt, too much loue of our
ſelves, and the VWorld; too little loue
of thee, and thy Kingdome, but emp-
ty and voyde of faith, loue, patience,
and every ſpirituall grace. If thou
therefore ſhouldeſt but enter into
judgement with vs, and ſearch out
our naturall corruption, and obſerue
all the curſed fruits and effects that
wee haue derived from thence: Satan
might juſtly challenge vs for his
prize, and wee could not expect a-
ny thing from thy Maieſty, but thy
wrath & our condemnation, which

we

Mat.
3. 17.

we haue long agoe deserved. But, good Father, for *Iesus Christ* thy deare Sonnes sake, in *vvhom onely thou art vvell pleased*, and for the merits of that bitter death and bloudy passion, which wee beleeeue that hee hath suffered for vs: haue mercy vpon vs, pardon and forgiue vs all our sinnes, and free vs from the *shame* and confusion which are due vnto vs for the; that they may never *seaze* vpon vs to our confusion in this life, nor to our condemnation in the world which is to come. And for as much as thou hast created vs to serue thee, as all other Creatures to serue *us*; so we beseech thee inspire thy holy Spirit into our hearts, that by his illumination and effectuall working, we may haue the inward *sight & feeling* of our sins and naturall corruptions, & that we may not be *blinded* in them through *custome*, as the *Reprobates* are: but that we may more & more loathe them, endeavouring by the vse of all good meanes to overcome and get out of them. Oh let vs *feele* the *power* of *Christs death*, killing sin in our *mortall bodies*; and the *vertue* of his resurrection, raising vp our *soules* to newnesse of life. Convert our hearts, subdue our affections, regenerate our minds, and purifie our nature; and suffer vs not to be drowned in the streame of those filthy vices and sin-
full

Rom. 6.
6.
Phil.
3. 10.

full pleasures of this time, where-
with thousands are carried head-
long to eternall destruction: but
daily frame vs more & more to the
likenesse of thy Sonne *Iesus Christ*,
that in righteousness and true holi-
nesse, wee may so serue and glorifie
thee, that living in thy *fear*, and
dying in thy *favour*, vve may in
thine appointed time, attaine to the
blessed resurrection of the *just*, vnto
eternall life. In the meane while, O
Lord, increase our *faith* in the sweet
promises of the *Gospell*, and our re-
pentance from *dead vvorkes*, the as-
surance of our *hope* in thy promises,
our *fear* of thy Name, the *hatred* of
all our sinnes, and our loue vnto thy
Children, especially those, vvhom
vvee shall see to stand in *need* of our
helpe & comfort: That so, by the
fruits of *Piety*, and a righteous life,
vvee may bee assured that thy holy
Spirit doth dwell in vs, and that we
are thy Children by *Grace* and *Ado-
ption*. And grant vs, good Father,
the continuance of health, peace,
maintenance and all other out-
vvard things: so farre forth, as
thy Divine *VVisedome* shall thinke
meete and necessary for every one
of vs.

And here, O Lord, according to
our bounden duty, wee confesse, that
thou hast beene exceeding mercifull

Iam. i.
17.

Psal.
49.

Psal.
91.5.

vnto vs all, in things of this life : but infinitely more mercifull in the things of a better life , and therefore we doe here from our very soules, render vnto thee all humble & hearty thanks , for all thy *blessings* and benefits bestowed vpon our soules & bodies , acknowledging *thee to bee that Father of light, from vvhom vvee haue receiued all these good and perfect gifts:* and vnto thee alone for them, wee ascribe to bee due all glory, honour and praise, both now and evermore. But more especially, wee praise thy Divine Majesty, for that thou hast defended vs this day from all perils and dangers : so that none of those judgements (which our finnes haue deserved) haue falne vpon any one of vs. Good Lord, forgive vs the sins which this day wee haue committed against thy Divine Majesty , and our Brethren: and for Christ his sake, be reconciled vnto vs for them. And wee beseech thee likewise of the same thine infinite goodnesse and mercy, to defend and protect vs, and all that belong vnto vs this night , from all danger of fire, robbery, terrors of euill angels, or any other feare or perill, which for our sins might iustly fall vpon vs. And that we may be safe *under the shadowe of thy vviings ;* wee here commend our bodies and soules and all that wee haue, vnto thine Al-

mighty

mighty protection. Lord blesse and defend both vs and them from all euill. And whilest wee sleepe, doe thou, *O Father*, who never slumbrest nor sleepest, watch over thy Children, and giue a charge to thy *Holy Angels*, to pitch their *Tents* round about our House and dwelling, to guard vs from all dangers: That sleeping with thee, wee may in the next morning bee wakened by thee, and so being refreshed with moderate sleepe, wee may bee the fitter to set forth thy glory in the conscionable duties of our callings.

And wee beseech thee, *O Lord*, to bee mercifull likewise to thy whole Church, and to continue the tranquillity of these Kingdomes, wherein wee liue; turning from vs those plagues which the crying sinnes of this Nation doe cry for.

Preserue our Religious King *Charles*, from all dangers and Conspiracies; blesse our gracious Queene *Mary*, Prince *Charles*, the Lady *Mary*, the Lady *Elizabeth*, and her Princely issue: blesse all our Magistrates & Ministers, all that feare thee, and call vpon thy Name, all our Christian Brethren & Sisters, that suffer sickenesse, or any other affliction or misery, especially those, vwho any where doe suffer persecution for the testimony of thy *Holy Gospel*, grant

R

them

Luke
21.35.
Mat.
25.3.
&c.

them patience to beare thy crosse; & deliverance, when and which way it shall seeme best to thy Divine VVise-dome. And Lord, suffer vs never to forget our last ends, and those *reckonings*, which then wee must render vnto thee. In health and prosperity make vs mindefull of sicknesse, and off the *euill day* that is behind, that these things may not overtake vs as a *snare*, but that wee may in good measure, like vvise *Virgins*, bee found prepared for the comming of *Christ*, the *svveet Bridegroom*e of our soules. And now, Oh Lord, most holy and just, wee confesse that there is no cause why *thou* (who art so much displeased with Sinne) shouldest heare the *Prayer* of sinners; but for his sake onely who suffered for sinne, and sinned not. In the onely mediation therefore of thine *eternall Sonne Iesus*, our Lord and Saviour, wee humbly begge these, and all other graces, which thou knowest to bee needfull for vs, shutting vp these our *imperfect requests*, in that *most holy Prayer*, vvhich *Christ himselfe* hath taught vs to say vnto thee, *Our Father, &c.*

Thy Grace, O Lord Iesus Christ; thy loue, O heavenly Father; thy comfort & consolation, O holy and blessed Spirit, bee vvith vs, and remaine vvith vs this night, and for evermore, Amen.

Then

Then saluting one another, as becommeth *Christians*, who are the *ves-*
sels of Grace, and *Tempels* of the holy
Ghost, let them in the feare of God
depart every one to his rest: vsing
some of the former private *medita-*
tions for Evening.

Thus farre of the House-holders pu-
blique *Practice of Piety*, with his Fa-
mily, every day. Now followeth his
Practice of Piety with the Church, on
the Sabbath Day.

Meditations of the true manner of pra-
ctising Piety on the Sabbath Day.

A Lmighty God will haue himselfe
worshipped, not onely in a private
manner, by private persons and Fa-
milies: but also in a more publique
sort, of all the godly joyned together
in a visible Church: that by this meanes
hee may bee knowne not onely to be
God and Lord of every singular per-
son; but also of the Creatures of the
whole universall VVorld.

Quest. But why doe not wee *Chri-*
stians, vnder the *New*, keep the *Sab-*
bath on the same seventh day, where-
on it was kept vnder the *Old Testa-*
ment?

I answer; because that our Lord *Ie-*
sus, who is the Lord of the Sabbath:
and whom the Law it selfe com-
mands vs to heare, did alter it from

Mat.
12, 1.
Dent.
18, 18.
19.

a Iohn
20. 22.
26.
* Acts
1, 2, 3.
Cyril
bids vs
note, that
S. Iohn
doth not
simply
set
downe
the mā-
ner of
Christs
appea-
ring
vnto
Tho-
mas, but
all the
circum-
stance of
the time
(post
dies
octo)
whence
hee con-
cludes
thus:
Diem
igitur
octavū,
Domi-
nicum
diem
esse ne-
cesse est,
Cyr. in
Iohan. lib. 12. cap. 38. † Heb. 7. 11. 12. Eph. 4. 8. 11.
12. 13.

that *seventh* day, to this *first* day of the VVeeke, whereon wee keepe the *Sabbath*. For the holy Euangelist notes: that our *Lord* came into the *middest* of the Holy Assembly, on the *two first* dayes of the two weeks immediately following his Resurrection; and then *blesed* the Curch, *a breathe*d on the Apostles the Holy Ghost, and gaue them the ministeriall *keyes*, and power of binding. and remitting *sins*. And so it is most probable hee did in a *solemne* manner *e-very first* day of the weeke, during the forty dayes hee continued on earth, betweene his Resurrection and *Ascension* (for the fiftieth day after, being the *first day* of the weeke, the Apostles were assembled) during which time, hee gaue Commandements vnto the Apostles, and * *spake* vnto them those things which appertaine to the *Kingdome* of God, that is, instructed them how they should thoroughout the Churches (which were to bee converted) change the *Sabbath* to the *Lords Day*: the bodily sacrifices of Beastes, to the spirituall sacrifices of prayse, prayer, and contrite hearts; the † Leviticall Priesthood of the *Lauv*, to the *Christian Ministry* of the *Gospell*: the Iewish Temples and Synagogues, to Churches and Oratories:

the *Old Sacraments of Circumcision and Pasſeover*, to *Baptiſme* and the *Lords Supper*, &c. as may appeare by the like phraſe, *Acts* 19, 8. and *Acts* 28, 23. *Col.* 4. 11. but for the whole ſumme of *Pauls Doctrine*, by which was wrought all theſe changes, where it tooke effect. So that as *Chriſt* was forty dayes instructing *Moses* in *Sinai*, what hee ſhould teach, and how hee ſhould rule the Church vnder the *Law*: ſo he continued forty dayes teaching his *Disciples* in *Sion* what they ſhould preach and how they ſhould governe the Church vnder the *Gospell*. And ſeeing it is manifeſt, that within thoſe forty dayes, *Chriſt* appointed what *Ministers* ſhould teach, and how they ſhould governe his Church to the *VVorlds* end; it is not to be doubted, but that within thoſe forty dayes, hee likewiſe ordained, on what day they ſhould keepe their *Sabbath*, and ordinarily doe the workes of their *Ministry*, eſpecially ſeeing that vnder the *Old Teſtament*, *God* ſhewed himſelfe as carefull, both by his *Morall & Ceremoniall Law*, to preſcribe the *time*, as well as the *matter* of his worſhip. Neither is it a thing to bee omitted, that the *Lord*, a who hath times and ſeaſons in his owne power, appointed this *fiſt Day* of the weeke, to be the very day b wherein he ſet downe

Eph. 4.
1, 11, 12.

a *Acts*
1. 7.

b *Acts*
2, 1, &c.

from Heaven the *holy Ghost* vpon the Apostles, so that vpon that day, they first began, and ever after continued the publike exercising of their Ministry, in the ^a preaching of the Vord, the ^b administration of the Sacraments, & the ^c loosing of the sins of penitent sinners. Vpon these and the like grounds, ^d *Athanasius* plainly affirmeth, that the *Sabbath Day* was changed by the Lord himselfe.

As therefore our *Communion* is termed the *Lords Supper*, because it was instituted of the Lord, for the remembrance of his death: so the Christian *Sabbath* is called the ^e *Lords Day*, because it was ordained of the Lord, for the memoriall of his *Resurrection*. And as the Name of the ^f Lord honoureth the one, so doth it the other. And as the Lord of the Sabbath, by his royall Prerogatiues, and transcendent authority, coulde; so he had also reason to change the Holy Sabbath from the seventh day to *this*, whereon we keepe it. For, as concerning that seventh day, which followed the fixe dayes, wherein God finished the Creation: there was no such precise institution, or necessity of sanctifying it perpetually, but such, as by the same authority or vpon greater reason & occasion, it might very well be chan-

^a *Acts*

2, 1, 4.

^b *Acts*

2, 38.

4, 1, 42.

^c *Acts*

2, 38.

39.

^d *A-*

than.

in fron-

tispicio.

hom. de

sent.

^e *Apoc.*

1, 10.

The

scri-

pture of

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New

Testa-

ment

gives

not

this ho-

neurable

title to

any

thing,

but one-

ly to the

blessed

Sabbath

& holy

Supper.

For as

the sub-

stituted

the

Lords

Supper

is fixed

of the

Passover: so did bee the

Lords Day,

in the Jewish

Sabbath

room. f

1, Cor, 11. 20.

ged and altered vnto *some* other seventh day. For the Commandement doth * not say, Remember to keepe holy *the seventh day*, next following *the sixth day of the creation*, or this, or that *seventh day*: but indefinitely remember that thou keepe Holy a *seventh Day*. And to speake properly, as wee take a day for the *distinction of time*, called either a day *naturall*, consisting of 24 houres; or a day *artificiall*, consisting of 12 houres, from Sun-rising, to Sun-setting: and withall consider the Sunne standing still at noone, in *Ioshuahs* time, the space of a whole day: & the Sunne going backe tenne degrees (*viz.* five houres, almost halfe an artificiall day) in *Ezechias* time: the *Ievves* themselves could not keepe their Sabbath vpon that *precise* and *just distinction of time*, called at the first, the seventh day from the Creation.

Adde hereunto, that in respect of the diversity of *Meridians*, and the *unequall rising* and *setting* of the Sunne, every day varieth in some places a *quarter*, in some a *halfe*, in others a *whole* day: Therefore the *Ievvish seventh day*, cannot precisely bee kept at the *same instant of time*, every where in the vworld.

Now, our Lord *Iesus* having authority, as Lord over the Sabbath, had

R 4

like.

* H.
Wolph.
Chron.
de Tēp.
lib. 2, c.
1. pag.
92. Le-
gis sub-
stantia
est, sex
diebus
terrenis
negociis
incum-
bere,
septima
divino
cultui
dare o-
peram.

Iosh.
10, 12,
13.

2, *Kin.*
20, 11.

Chri.
Stoph.
Helvit.
Syst.
contr.
Theol.
cum Iu-
dæis c.
de Sab.

Matt.
12, 8.

likewise now farre greater reason and occasion to translate the Sabbath from the *Ievvish* seventh Day, vnto the seventh Day, whereon Christians doe keepe the Sabbath.

1. Becaulc, that by his *Resurrection* from the deade, there is wrought a *nevv spirituall Creation* of the VVorld: without which all the Sonnes of *Adam* had beene turned to everlasting *destruction*, and all the workes of the first Creation had ministred no *consolation* vnto vs.

And in respect of this new spirituall Creation, the Scripture saith, that *a Old things are passed away*, and *all things are become newv*: *b newv* Creatures, *c newv* people, *d newv* men, *e newv* knowledge, *f newv* Testament, *g newv* Commandements, *h newv* names, *i newv* way, *k newv* song, *l newv* garment, *newv* wine, *newv* vessels, *m newv* Ierusalem, *n newv* Heaven, & *a newv* Earth. And therefore of necessity there must be instead of the old, *a newv* Sabbath day, to honour and praise our Redeemer, and to meditate vpon the *vvorke* of our Redemption, and to shew the new change of the *Old Testament*.

2. Because that on this day *Christ* rested from all the *sufferings* of his *passion*, and finished the glorious worke of our *Redemption*. If therefore the *finishing* of the worke of the first

Isa. 65,

17.

Isa. 66,

22.

Psalms.

90, 3.

a 2, Cor.

5, 17.

b Gal.

6, 15.

c 1, Pet.

2, 10.

d Eph.

4, 14.

e Col.

3, 10.

f Mat.

26, 28.

g Iohn

12, 14.

h Apoc.

2, 17.

i Heb.

10, 10.

k Apoc.

3, 9.

l Luke

5, 36.

m Apo.

21,

n 1 Pet.

3, 13.

o Isa.

66, 22.

Heb. 4,

9.

creation, whereby God mightily manifested himselfe vnto his creature, deserved a Sabbath for to solemnize the memoriall of so great a worke, to the honour of the worker, and therefore calls it *mine holy Day*: much more doth the *new Creatiō* of the *VWorld*, effected by the resurrection of *Christ* (whereby hee mightily declared himselfe to be the *Sonne of God* deserue a Sabbath, for the perpetuall commemoration thereof, to the honour of *Christ*, and therefore worthily called the *Lords Day*: For, as the deliverance out of the captivity of *Babylon*, being greater, tooke avay the name from the deliverance out of the bondage of *Egypt*: so the day whereon *Christ* finished the *Redemption* of the world, did more justly deserue to haue the Sabbath kept on it, than on that day, wherein God ceased from creating the *VWorld*. As therefore in the *Creation*, the *first day* wherein it was finished, was consecrated for a Sabbath: so in the time of *Redemption*, the *first day* wherein it was perfected, must bee dedicated to a holy rest: But still a seventh day kept, according to Gods morall Commandement. The *Iewes* kept the *last day* of the *VWeek*, beginning their Sabbath with the *Night*, when God rested: but Christians honour the Lord better, on the *first day* of the *vweek*, beginning the Sabbath

Isa.
58, 13.

Rom.
1, 4.

Apoc.
1, 10.
1cr. 23.
7, 3.

Gen. 2.
2.
Lev.
23, 32.
Neh.
13, 19.

Mat.
28. 1.
Act.
20. 7.
11.

with the day, when the Lord arose. They kept their Sabbath in remembrance of the VVorlds Creation: but Christians celebrate it in memoriall of the VVorlds Redemption: yea, the Lords Day, being the first of the Creation and Redemption, puts vs in mind both of the making of the old, and redeeming of the new world.

Exod.
25. 31.

Apoc.
1. 13.

As therefore vnder the Old Testament, God, by the glory consisting of seven Lamps, seven Branches, &c. put them in remembrance of the Creation, light and Sabbaths rest: So vnder the New Testament, Christ the true light of the VVorld, approacheth in the midst of the Lamps, and seven golden Candlesticks, to put vs in minde to honour our Redeemer, in the light of the Gospell, of the Lords seventh day of rest. And seeing the Redemption, both for might and mercy, so farre exceedeth the Creation; it stood with great reason, that the greater worke should carry the honour of the day. Neither doth the honourable title of the Lords Day diminish the glory of the Sabbath: but rather being added, augments the dignity thereof: as the name Israel, added vnto Iacob, made the Patriarke the more renowned.

Gen.
32. 18.

The reason taken from the exāple of Gods resting from the worke of the Creation of the VVorld, continued in force, till the Son of God ceased from

the

the worke of the Redemption of the World, and then the former gaue place to the latter.

4. Because it was foretold in the Old Testament, that the Sabbath should bee kept (vnder the New Testament) on the first day of the weeke.

For first, in the 110 Psalme, which is a Prophecie of Christ, and his Kingdome, it is plainly foretold, that there should bee a *solemne day of Assembling*, vvherein all Christs people should vvhillingly come together in the *beautie of holinesse*. In so much, that no raine (of peace) shall bee vpon those Families, that in that Feast vwill not goe vp to Ierusalem (the Church) to worship the King, the Lord of Hosts. Now on what day this holy Feast, and Assembly, should bee kept, David sheweth plainly in Psal. 118, which was a prophecie of Christ as appeares Mat. 21, 42. Acts 4, 11. Eph. 2. 20. as also by the consent of all the Ieues, as Hierome witneseth. Fore-shewing, how Christ by his ignominious death should be as a stone rejected of the Builders, or chief Rulers of Iudea, & yet by his glorious Resurrection, should become the chiefe stone of the Corner: he wisheth the whole Church to keep holy that day, where vpon Christ should effect this wōderfull worke: saying, *This is the day vvhich the Lord hath made, let vs rejoyce and*

Psal.
110, 3.

Zach.
14, 17.

Psal. 118,
24.

be glad in it. And seing that vpon this day, that wich Peter saith of *Christ*, appeareth to bee true, That God made him both Lord, and *Christ*, *Acts* 2. 36. Therefore the whole Church vnder the *New Testament*, must celebrate the *Day of Christs Resurrection*. Rabbi *Bachay* also saw by the fall of *Adam* on the sixt day, that on the same day, the *Messias* should finish the work of *Mans Redemption*. And alluding to the speech of *Boaz* to *Ruth*, Sleepe vnto the Morning, that *Messias* should rest in his graue all their Sabbath Day. And he gathereth from that speech *Genesis*. 1, on the first day, Let there be light; that the *Messias* should rise on the first day of the *Vveeke*, from death to life, and cause the Spirituall light of the Gospell to enlighten the *VVorld*, that lay in the shadow of darkenesse and death. The Hebrew Author of the *a Booke*, called *Sedar, Olam, Rabba*, cap. 7. recordeth many memorable things, which were done vpon the first day of the weeke, as so many types, that the chiefe worship of God should (vnder the *New Testament*) bee celebrated vpon this Day. As, that on this Day the cloud of Gods Majestly first sate vpon his people *Aaron* and his children, first executed their Priest-hood. God first solemnely blessed his people. The Princes of his people first offered publikely vnto God.

Zachar.
vpon
Gen. fol.
21. H.
Broughton.
Require
of Con-
ceit.
pag 50,
51.

a Ex H.
Wolphii
chron.
de
Temp.
lib. c. 2.

God. The first day, vvherein fire descended from heaven. The first day of the world, of the yeere, of the moneths, of the weeke, &c. All shadowing that it should be the first and chiefe Holy-day of the New Testament. Saint Augustine prooveth by divers places, and reasons, out of the Holy Scripture, that the Fathers, and all the holy Prophets vnder the Old Testament, did fore-see and know, that our Lords Day vvas shadowed by their eight day of Circumcision. And that the Sabbath should bee changed from the seventh day, to the eight, or first day of the weeke. And c Iunius out of Cyprian saith, that Circumcision vvas commanded on the eight Day, as a Sacrament of the eight day, vvhén Christ should arise from the dead. The Councell Foro-Iulienne affirmes, that Esay prophesied of the keeping of the Sabbath vpon the first day of the weeke. If this Mysterie was so cleerely seene by the Fathers, vnder the shadowes of the Old Testament: sure, the God of this world hath deeply blinded their minds, who cannot see the truth thereof, vnder the shining light of the Gospell. Therefore this change of the Sabbath day, vnder the New, vvas nothing but a fulfilling of that which was prefigured & fore-propheied vnder the Old Testament.

b Aug.
Epist. ad
Ianuarius.
119,
cap. 13.

c Sacra-
mentum
hoc fuit
diei il-
lius
octavi,
quo Do-
minus
resurre-
xit ad
justifica-
tionem
nostram,
&c. ut
scribit
ad Fidū
Cypria-
nus, lib.
3. Epi.
10. Iun.
in Gen
17, 12
d^a Cor.
4, 4.

V. According to their *Lords* minde and Commandement, and the direction of the *Holy Ghost* (which alway assisted them in their *Ministeriall Office*) the Apostles in all the *Christiā Churches* (which they planted) ordained, that the Christians should keepe the *Holy Sabbath*, vpon that seventh day, which is the *first Day* of the weeke; *a* Concerning the gathering for the *Saints*, as I haue ordained in the *Churches of Galatia*, so doe yee also. Every *first day* of the weeke, &c. when ye come together in the Church^b (being the *Lords Day*) to eate the *Lords Supper*, *c* to remember & shew the *Lords death* till hee come, &c. In which words, note:

I. That the *Apostle* ordained this Day to bee kept holy: therefore a diuine Institution.

II. That that Day is named the *first day* of the weeke; therefore not the *Ieruish seventh*, or any other.

III. Every *first day* of the weeke: which sheweth a perpetuity.

IV. That it was ordained in the *Churches of Galatia* as well as of *Corinth*, and he settled one *uniforme order* in all the *a Churches of the Saints*: therefore it was *universall*.

V. That the exercises of this Day,

Copye, there is read, τὴν κυριακὴν, The *Lords Day* added to every *first*. &c. c 1, Cor. 11, 20, 25, 26. d 1, Cor. 24, 33.

where

a 1 Cor.
16, 1, 2.

b The
Syriak
transla-
tio hath,
Quum
congre-
gami,
non si-
cut ju-
stum est
in die
Domini
nostri,
comedi-
tis &
bibitis.
The A-
rabian
transla-
tion also
hath
thus:

Non co-
meditis-
& bibi-
tis pro-
ut vere
diebus
Domini
nostri
decet,
and Be-
za woth-
nesseth,
that in
one an-
cient
Greeke

where **collectiōs* for the poore (which appears by the *Acts* 2, 42. and *Iustin Martyrs* testimony, *Apolog.* 2.) which were gathered in the holy Assembly after *Prayers, Preaching* of the VVord, and *Administration* of the Sacrament: therefore it was spirituall.

VI. That he will haue the *collection* (though necessary,) remooved, against his comming, least it should hinder his preaching: but not their holy meeting on the Lords Day; for it was the time ordained for the publique worship of the Lord, which argueth a necessitie.

And in the same Epistle Saint Paul protesteth, that he delivered them none other Ordinance, or doctrine, but what he had receiued of the Lord. In so much that he chargeth thē, that † If any man thinke himselfe to be a Prophet, or spirituall, let him acknowledge, that the things that I vwrite vnto you, are the Commandements of the Lord. But he vvrote vnto them, and ordained among them, to keep their Sabbath on the first day of the weeke: therefore to keepe the Sabbath on that day, is the very Cōmandement of the Lord. And how can he be either a true Prophet, or haue any grace of Gods Spirit in his heart, who seeing,

weeke, but because that on this day the holy Assembly was held in the Apostles times? 1. Cor. 22, 3, and 15, 12. † 1. Cor. 14, 37.

* As the phrase of brei-king of bread, comprehendeth all other exercises of Religion, *Act.* 26, 7. So this phrase of laying by in store comprehendeth all the other exercises of the Sabbath: and why should the Apostle require the collection to be made on the first day of the

Act. 20.
4. 5. 6.
&c.

so cleerely the Lords day to haue beene instituted and ordained by the Apostles, will not acknowledge the keeping Holy of the *Lords Day*, to bee a *Commandement* of the Lord. The *Iewes* confesse this change of the Sabbath, to haue beene made by the Apostle *Peter*. *Alphonsus in Dialog. contra Iudaos*, Tit. 12. They are therefore more blind and sortish than the *Iewes*, who prophanely deny it.

At *Troae* likewise *S. Paul*, together with seven of the chiefe Euangelists of the Church, *Sopater*, *Aristarchus*, *Secundus*, *Gayus*, *Timotheus*, *Tichicus*, and *Trophymus*, and all the Christians that were there: kept the Holy Sabbath on the first day of the weeke, in praying, preaching, & receiving the *Lords Supper*.

And as it is a thing to be noted, that *Luke* saith not, that the Disciples were sent for to heare *Paul* preach, but the Disciples being come together to breake bread upon the first day of the weeke, that is, to be partakers of the holy Communion, at what time the Lords death was, by the preaching of the VVord, shewed, *1. Cor. 11. 26. Paul preached vnto them, &c.* And that none kept those meetings but Christians, who onely are called Disciples, *Act. 11. 26.* But at *Philippi*, whereas yet there were no Disciples, *Paul* is said

to goe on their Sabbath day, to the place where the Iewes & their Proselytes were wont to pray, and there preached vnto them, *Acts* 16. 12. 13. So that it is as cleere as the Sunne, that it was the Christians vsuall manner, to a passe over the *Iewish* seventh day, and to keepe the Sabbath, and their holy meetings on the first day of the weeke. And why doth *S. Iohn* call this the *Lords Day*, but because it was a day knowne to be generally kept holy, to the honour of the Lord *Iesus* (who rose from death to life vpon that day) throughout all the Churches which the Apostles planted? VVhich *S. Iohn* calleth the * *Lords Day*; the rather to stirre vp Christians to a thankfull remembrance of their *Redemption*, by *Christ* his Resurrection frō the dead. And with the day, the blessing of the Sabbath is likewise translated to the *Lords Day*, because that all the Sanctification belonging to this new vworld, is in *Christ*; and from him, conveyed to Christians. And because there cannot come a greater Authoritie, than that of *Christ* and his Apostles: nor the like cause, as the new Creation of the VWorld: therefore the Sabbath can never be altered from this day, to any other, whilest this vworld lasteth. Adde hereunto, how the Scripture noteth, that in the first planting and settling

a *Act.*
21. 4.
Cc.

* *Apoc*
1, 10.
Mos
Chri-
stianus,
&c.
It is the
manner
of Chri-
stians to
call it
the
Lords
Day,
Beda in
Luca
c. 14.
Heb.
2, 5.
Heb. 2,
11. and
5, 9.

of the Church, nothing was done, but by the speciall order and direction of the Apostles, I. Cor. II. 34. I. Cor. 14. 36, 37. Tit. I. 5. Act. 15. 6. 24. and the Apostles did nothing but what they had warrant for from Christ, I. Cor. II. 23.

To sanctifie then the Sabbath on the seventh Day, is not a ceremoniall Law abrogated : but the Morall and perpetuall Law of God perfected. So that the same perpetuall Commandement, which bound the Iewes to keepe the Sabbath on that seventh day, to celebrate the worlds Creation, binds Christians to solemnize the Sabbath on this seventh Day, in memoriall of the Worlds Redemption, for the fourth Commandement, being a Morall Law, requireth a seventh day to bee kept holy for ever. And the Morality of this, as of the rest of the Commandements, is more religiously to bee kept of vs vnder the Gospell, than of the Iewes vnder the Law, by how much wee (in Baptisme) haue made a more speciall Covenant with God, to keepe his Commandement : & God hath covenanted with vs, to free vs from the curse, and to assist vs with his Spirit, to keepe his Lawes. And that this Commandement of the Sabbath (as well as the other nine) is Morall & perpetuall, may plainly appeare by these reasons:

Ten reasons demonstrating the Commandement of the Sabbath to be Morall.

1. **B**ECAUSE all the reasons of this Commandement are morall and perpetuall: And God hath bound vs to the obedience of this Commandement, with more forcible reasons, than to any of the rest. First, because he did fore-see, that irreligious men would either more carelessly neglect, or more boldly breake this Commandement, than any other. Secondly, because that in the practice of this Commandement, the keeping of all the other consisteth: which makes God so often complaine, that all his worship is neglected or overthrowne, when the Sabbath is either neglected or transgressed. It would make a man amazed (saith Mr Calvin) to consider, how oft, and with what zeale and protestation, God requireth all (that will be his people) to sanctifie the seventh day: Yea, how the God of mercy mercilesly punisheth the breach of this Commandement with cruell death: as though it were the summe of his whole honour and service.

And it is certaine, that hee who makes no conscience to breake the Sabbath, will not (to serue his turne) make any conscience to breake any

Jerem.
17, 22.
Ezech.
chiel. 20.
19, 20,
21, 24.
Ezech.
23, 38.
Neh.
9, 4.
Ex Bo-
din. de
repub.
lib. 4. c.
2.

of the other Commandements, so he may doe it without *discredit* of his reputation, or *danger* of Mans Law. Therefore God placed this Commandement in the *middest* of the two Tables, because the keeping of it, is the best helpe to the keeping of all the rest. The *conscionable* keeping of the Sabbath, is the *Mother* of all Religion, and good discipline in the Church. Take away the Sabbath, and let every Man serue God, *when* he listeth, and what will shortly become of Religion, and that Peace and Order, which God will haue to be kept in his Church? The Sabbath Day is Gods market-day for the weekes provision, wherein He will haue vs to come vnto him, and buy of him without Silver or Money, the Bread of Angels, and Water of life, the Vine of the Sacraments, and Milke of the Word to feed our Soules: tryed Gold, to enrich our Faith: precious Eye-salue, to heale our spirituall blindnesse: & the white Rayment of Christs Righteousnesse, to cover our filthy nakednesse. He is not farre from true pietie, who makes Conscience to keepe the Sabbath day: but he who can dispence with his Conscience to breake the Sabbath for his owne profit or pleasure, his heart neuer yet felt, what either the feare of God, or true religion meaneth. For, of this Commandement may that speech

1, Co.
14. 33,
40.

Esa. 55,
1, 2.

Apoc.
3. 18.

of *S. James* bee verified; *He that faileth in one, is guiltie of all.* Seeing therefore, that *God* hath fenced this Commandement with so many morall reasons, it is evident, that the Commandement it selfe is morall.

2. Because it was commanded of *God* to *Adam* in his *Innocency*: whilest (holding his happinesse, not by Faith in *Christs* Merits, but by Obedience to *Gods* Law) hee needs no Ceremony, shadowing the Redemptiō of *Christ*. A Sabbath therefore of a seventh day cannot be simply a Ceremony, but an Essentiall part of *Gods* worship, enjoyned vnto Man, when there was but one condition of all men. And if it was necessary for our first Parents to haue a Sabbath Day, to serue *God* in their perfection; much more need their Posteritie to keepe the Sabbath in the state of their corruption. And seeing *God* himselfe kept this day holy, how can that man be holy, that doth ouilfully prophane it?

3. Because it is one of the Commandements which *God* spake with his owne mouth, and twice a wrote with his owne fingers in Tables of stone, to signifie their authority and perpetuity. All that *GOD* wrote, were morall and perpetuall Commandements, and those are reckoned tenne in number. If this were now but an abrogated Ceremony, then there

Iam.
2, 9.

Gen.
2 8.

a *Exod.*
34, 1.
C.

Deut. 4,
13.

Deut. 10.
4, 4.

1. Ki.
8, 9.
Heb. 9,
3.

Matt.
5, 17.

Matt.
5, 19.

Act. 15.
20, 21,
24, 28.

were but nine Commandements. The Ceremoniall that were to bee abrogated by Christ, were written all by Moses: But this of the Sabbath, with the other nine, written by God himselfe, were put into the Arke, where no ceremoniall Law was put: to shew that they should bee the perpetuall rules of the Church, yet such as none could perfectly fulfill and keepe, but onely Christ.

4. Because Christ professeth, that he came not to destroy the morall Law: and that the least of them should not bee abrogated in his Kingdome of the new Testament. In so much, that whosoever breaketh one of the least of these tenne Commandements, and teacheth men so, hee should bee called the least in the Kingdome of Heaven: that is, hee should haue no place in his Church. Now the Morall Law commandeth one day of seven to bee perpetually kept a Holy Sabbath. And Christ himselfe expressly mentioned the keeping of a Sabbath among his Christians, at the destruction of Ierusalem, about 42 yeeres after his Resurrection. By which time, all the Mosaicall ceremonies (except eating of Blood, and things strangled) were by a publike Decree of all the Apostles quite abolished, & abrogated in Christian Churches. And therefore Christ admonished his Disciples, to pray that their

their flight bee not in the VVinter, nor on the Sabbath Day. Not in the VVinter, for that (by reason of the foulenesse of the wayes & weather) their flight should be more painefull and troublesome vnto them : not vpon the Sabbath, because it would bee more grievous to their hearts, to spend that Day in toyling to saue their liues, which the Lord had commanded to be spent in *holy exercises*, to comfort their soules. Now if the sanctifying of the Sabbath, on this day had beene but *ceremoniall*; it had beene no griefe to haue fled on this day, no more than on any other day of the weeke. But in that *Christ* doth tender so much this feare and griefe of being driven to flie on the Sabbath day: & therefore wisheth his to pray vnto God to prevent such an occasion: hee plainly demonstrates, that the observation of the Sabbath is no abrogated ceremony, but a *morall* Commandement confirmed and established by *Christ* among Christians. If you would know the day whereupon *Christ* appointed Christians to keepe the Sabbath; *S. Iohn* will tell you that it was on the Lords day. *Apoc. 1. 10.* if you will know on what day of the weeke that was, *S. Paul* will tell you, that it was on every first day of the weeke, *1. Cor. 16. 1.*

Matt.
24. 20.

As *Christ* admonished, so *Christians*

Euseb.
hist Ec-
cles. 1.3.
c. 5.
It is
pro-
bible,
that this
Oracle
was
that
voice.
(Migre-
mus
hinc)
which
with an
earth-
quake
was
heard by
night in
the
Temple,
mentio-
ned by
Iose-
phus de
bello
Iudaico
1.7. cap.
12.
Mat.
24. 35.

Isa. 56.
6.

pray, and according to their prayers, God (a little before the wars began) warned by an Oracle all the Christians in Ierusalem to depart thence and to go to Pella, a little towne beyond Iordan: and so to escape the wrath of God, that should fall vpon the City & Nation. If then a Christian should not, without grieve of heart, flye for the safety of his life on the Lords Day, with what joy or comfort can a true Christian neglect the holy exercises of Gods worship in the Church, to spend the greatest part of the Lords Day, in prophane and carnall sports, or servile labour? And seeing the destruction of Ierusalem was both a type, and an assurance of the destruction of the World: who seeth not, but that the holy Sabbath must continue till the very end of the world?

5. Because that all the Ceremoniall Law was enjoined to the Iewes only, and not to the Gentiles: but this Commandement of the holy Sabbath, (as Matrimony) was instituted of God, in the state of innocency, when there was but one state of all men, and therefore enjoined to the Gentiles, as well as to the Iewes. So that all Magistrates and Housholders were commanded to constraine all Strangers, (as well as their owne Subjects, and Family) to obserue the holy Sabbath, as appeares by the fourth Commandement.

ment, and practice of *Nehemiah*. All the ceremonies were a partition wall to separate *Iewes* & *Gentiles*. But seeing the *Gentiles* are bound to keepe this Commandement as well as the *Iewes*, it is evident that it is no *Iewish* ceremony. And seeing the same authoritie is for the *Sabbath*, that is for marriage, a man may as well say, that marriage is but a ceremoniall Law, as the *Sabbath*. And remember that were marriage is termed but once the covenant of God, because instituted by God in the beginning: So the *Sabbath* is every where, called the *Sabbath of the Lord thy God*, because ordained by God in the same beginning, both of time, state, and perpetuities: therefore not ceremoniall.

The corruption of our nature found in the manifest opposition of wicked men, and in the secret unwillingnesse of good men to sanctifie sincerely the *Sabbath*, sufficiently demonstrateth, that the commandement of the *Sabbath* is Spirituall and Morall.

7. Because that as God by a perpetuall Decree made the Sun, the Moone, and other Lights in the firmament of Heaven, not onely to divide the day from the night, but also to be for ^a Signes, and for ^b Seasons, and

Winter, & to foreshew Iudgements to come. ^b Moaning fig. Sacred times appointed for Gods holy worship, having speciall significations & promises.

Nehem.
13, 11.
&c.
Ephes.
2, 14.

Prov.
2, 17.
Mat.
19, 6, 8.

* Niti-
mur in
veti-
um.

Horat.

Rom.

7, 14.

Gen.

1, 14.

Iob 9.

9.

Iob 38.

31.

Amos

5, 8.

^a To di-

stinguish

twixt

Spring

& Har-

vest,

Sum-

mer &

^b Moa-

worship,

for

c One of
the se-
ven
dayes of
the
weeke
from the
other.
d Solar.
Sabbat-
aris &
Iubilee.
e Exod.
23, 11,
12.

* Index
Chr. A-
pud An.
Mundi
1993,

and for ^c dayes & for ^d yeeres : so he ordained in the Church on earth, the holy Sabbath to be not onely the appointed season, for his solēne worship: but also the perpetuall rule & measure of time : So that as 7 dayes make a weeke, foure weekes a moneth, twelue moneths a yeeres, so ^d sevē yeeres make a Sabbath of yeeres, seven Sabbaths of yeeres a Iubilee, & 80 Iubilees, or 4000 yeeres, or after Ezechiel 4000 Cubits, the whole time of the Old Testament, till Christ by his Baptisme, and Preaching, began the state of the New Testament. Neither can I heere passe over without admiration, how the Sacrament of Circumcision continued in the Church 3 Iubilees, from Abraham, to whom it was first given, vnto the Baptisme of Christ in Iordan: which was just so many Iubilees (after Bucholcerus * accompt) as the V World had continued before from Adam, to the birth of Abraham. Moses began his Ministry in the 80 yeere of his age. Christ enters vpon his office in the eighty Iubilee of the worlds age. Ioseph was thirtie yeeres old, when hee began to rule over Egypt, Gen. 41, 46, and the Levites began to serue in the Tabernacle at thirty yeeres old: So Christ likewise, to answer these figures, began his Ministry in the thirtieth Iubilee of Moses, and when hee began to bee thirtie yeeres of

age, *Luke 2, 23.* in the midst of *Daniels* last weeke: and so (continuing his Ministry on earth three yeeres and a halfe) finished our Redemption, and *Daniels* period, by his innocent death vpon the Crosse. The most of all the great *Alterations*, and strange *Accidents*, which fell out in the Church, came to passe either in a *Sabbaticall* yeere, or in a yeere of *Jubilee*. For example:

The seventy * vveekes of *Daniel* beginning the first yeere of *Cyrus*, and the 3439 yeere of the world, containe so many yeeres, as the VWorld did vveekes of yeeres vnto that time: and so many vveekes of yeeres, as the VWorld had lasted *Jubilees*. *Daniels* seventie weekes of yeeres contained foure hundred and 90 single yeeres; the world before that time, 490 vveekes or *Sabbaths* of yeeres. *Daniels* period 70 vveekes, the worlds 70 *Jubilees*: So that to comfort the Church for their 70 yeeres captivitie, which they had now according to *Ieremies* a Prophecie, endured in *Babylon*, *Gabriel* tels *Daniel*, that at the end of 70^b vveekes or *Sabbaths* of yeeres, that is, 70 times 7 yeeres, or 490 yeeres, their eternall redemption from hell should bee effected by the death of *Christ*, as sure as they vvere now redeemed from the captivitie of *Babylon*.

This

* After
Mr.
Robert
Pont.
his com-
putatio.
Treatise
of the
last de-
kaying
age of
the
world,
publi-
shed.
Ann.
Dom.
1600.
Robert
Pont.
Treatise
of the
last age
pag. 17.
a *Ier.*
25, 11,
12.
b *Ezra.*
3, 1.

* Apoc.
5, 1.
c Apoc.
8, 2. &
9.
Napier,
on the
Apoc.
Proposi-
tion 6, 8,
9, & his
Reso-
lution.
d Pont.
Of the
last age
of the
V World,
p. 12.
Buchol
2. In-
dex.
Chr.
e Broug-
tons
concent.
A. M.
1430,
Deut.
34.
Pont.
Ibid. &
Scaliger
Buchol.

This period of *Daniel*, containing 70 *Sabbaths*, or 10. *Iubilees* of yeeres, began at the first *liberty*, granted the *Iewes* by *Cyrus*, in the first yeere of his raigne over the *Babylonians*, mentioned *Hex. 1. 1*, and ends justly at the time that *Christ* dyed vpon the crosse. * From the death of *Christ*, or the last end of *Daniels* weekes, to the *seventie* and one yeere of *Christ*, the world is measured by seven *seales*, or seven *Sabbaths* of yeeres, making one complete *Iubilee*. From the end of those seven *seales*, the world is measured to her end by c 7 *Trumpets*, each containing 245 yeeres (as some conjecture, about 440 yeeres hence, the truth will appeare:) *Enoch*, the seveth from *Adam*, having lived so many yeeres, as there are *dayes* in the yeere, 365, was translated of God in a *Sabbaticall* yeere. *Moses* the seventh from *Abraham*, as another *Enoch*, is buried of God, & but borne in a *Sabbaticall* yeere of the world, 2373. and in the 777 yeere since the flood (after e *Broughtons* computatiō) is saved, as a new *Noah* in a *Reede Arke*, and liveth a *Builder* of the Church; so long as *Noah* was building the *Arke*, 120 yeeres. The promise was made to *Abraham* in a *Sabbaticall* yeere, being the 2023 of the V World. The sixth yeere of *Ioshuah*, being 2500 yeeres from the Creation of the world, where-

wherein the land vvas possessed, and divided among the Children of Israel, vvas a Sabbaticall yeere, and the * 50 Iubilee from the Creation of the vworld. At this yeere Moses begins his Iubilee, by vvliich (as vvith a chaine of thirtie linkes) he tyeth the parting of Canaans possession to the Israelites by Ioshua: to the opening of the Kingdome of Heaven to all beleevvers by Iesus. And so carryeth the Church of the Ievves by a joyfull streame of Iubilees from the Type to the substance, from Canaan to Heaven, from Ioshua to Iesus: for Christ at the end of Moses thirtie Iubilees, and the beginning of the 30 yeere of his age, at his Baptisme openeth heaven, and giues the cleerest vision of the blessed Trinity, that vvas scene since the world began. And by the silver trumpet of his Gospel, proclaimes, according to the Prophecie of Esay, eternall Redemption to all that repent, and beleeue in him.

And the yeere of our Saviour Christs birth, beeing the 3948 of the world, was at the end of a Sabbaticall yeere; and the * 564 Septenary of the VWorld. Moses maketh the common age of all men, to bee ten times seven, Psalme 90, and every seventh yeere commonly produceth

a Pont.
pag. 11.
Ruch.
Chron.
apud
A.M.
2500.
b Iubi-
lee some
dovide of
Trüpets
of Rams
hones,
where-
with the
Iubilee
was
founded;
others
from
Iubal. a
streame,
because,
they
carry us
to the
death of
Christ,
the au-
thor of
our eter-
nall rest
and joy.
Isa. 61.
Luke 4.
* Pont.
of the
last de-
caying
age of
the
VWorld.
pag. 12.
13. 21.

some

some notable^a change or accident in mans life ; And no wonder, for as *Hippocrates* affirmeth, that a childe in his mothers wombe, on the seventh day of his *Conception*, hath all his members finished, & from that day groweth to the perfectiō of birth: which is alwayes either the ninth, or seventh moneth. At seven yeeres old, the child casts his teeth, and receiues nevv. And every seventh yeere after, there is some alteration or change in Mans life, especially at nine times seven, the *Climactericke* yeere, which by experience is found to haue beene fatall to many of those learned^b mē, who haue beene the chiefest lights of the *VVorld*. And if they escaped that yeere, yet most of them haue departed this life in a *septenary* yeere. *Lamech* dyed in the yeere of his life, 777. *Methusalem*, the longest liver of the sons of men, dyed when hee began to enter his nine hundreth and 70 yeere. *Abraham* dyed, when he had lived 25 times 7. yeeres. *Jacob* when he had lived 21 times 7. yeeres. *David*, after hee had lived 10 times 7 yeeres. So did *Galen*, so did *Petrarch*, who (as *Bodin* noteth) died on the same day of the yeere that hee was

a Ex-
pertum
est in
plerisque
omnibus
63. an-
num
cum pe-
riculo
et clade
aliqua
venire,
aut cor-
poris
morbi-
que gra-
vioris,
aut vi-
ta inte-
ritus,
aut ani-
mi agri-
tudinis,
A. Gel.
l. 1. 15. c.
7. Aug.
in Ep.
ad Ca-
jum.

nepotem exultat, se κλιμακτηρια communem
seniorum omnium 63 evasisse. Bodin. de Repub. lib. 4. c.
2. b Aristotle Cicero, Bernard, Boetius, Erasmus, Luther,
Melancton, Sturmius,

borne

borne: so did the Maiden Queene * Elizabeth, of blessed & never-dying memory, who came into this world the Eve of the Nativitie of the blessed Virgin Mary: and went out of this VVorld on the Eve of the Annunciation of the Virgin Mary. Hippocrates dyed in his 15. septenary. Hierom, and Isocrates, in their 13. Plinie, Bartolus, & Caesar, in their 8. septenary. And Iohannes de Temporibus, who lived 361 yeeres, dyed in the 53 septenary of his life. The like might be observed of innumerable others. And indeed, the whole life of a man is measured by the Sabbath: for how^b many yeeres soever a man liveth here, yet his life is but a life of seven dayes multiplied: so that in the number of 7 there is a mysticall perfection, which our vnderstanding cannot attaine unto.

All which Divine disposition of admirable things, so oft by *sevens*, call vpon vs to a continuall meditation of the blessed *Seventh-dayes Sabbath*, in knowing and worshipping GOD in this life: that so from Sabbath to Sabbath, we may bee translated to the eternall glorious Sabbath of rest and blisse, in the life to come.

By the consideration whereof, any mā that looketh into the *holy History*, may easily perceiue, that the whole

* Shee was, she is, (what can there more be said?)

In earth, & he first, in hea- ven the second Maid.

a Bo- din. Buchol.

b Cli- max vi- tæ vi- rorum fere septena- riis, aut novena- riis: Feemi- narum vero se- nariis defini- tur, Bo- din. de Repub. lib. 4. cap. 2.

a *Wisd.*

11, 17.

H.

Wolph.

proceem.

Chro.

b *Apoc.*

10, 6.

Tempus

est rerū

munda-

narum

duratio

extrin-

secus

obser-

vata, H.

Wolph.

Chr.

cap. 1.

Tempus

cum

mundo

coepit,

& una

desituru

est, ib.

* *Gen.*

2, 3.

† *Apoc.*

1, 10.

c Si

quid

horum

tota die

per or-

bem

frequē-

tat Ec-

clesia,

Nam

hoc quia

ita faciendum

fit disputare,

insaniam

est. *Aug. Epist. 118. ad Ian. Synod. Col. par. 9.*

cap. 9.

course of the world is drawne, & guided by a certaine *Chatne* of Gods providence, disposing all things in number, measure, ^a and uveight; All times are therefore measured by the Sabbath, so that time and the Sabbath can never be separated: And the ^b *Angell* sweares, that this measuring of time shall continue, till that time shall bee no more: And as the Sabbath had his first institution in the * first Booke of the Scriptures, so hath it its confirmation in the † last: and as this Booke doth authorize this day; so this day graceth the Booke: in that the matter thereof was revealed vpon so holy a day, the Lords revelation vpon the Lords Day. As well therefore may they pul the Sunne, Moone, & Starres out of the Heavens, as abolish the Holy Sabbath (Times Mete-rod) out of the Church: seeing the Sabbath is ordained in the Church as well as the Sunne and Moone in the firmament) for the distinction of times.

8. Because that the whole Church by an ^c universall consent, ever since the *Apostles* time, haue still held the commandement of the Sabbath, to be the morall and perpetuall Law of God, and the keeping of the Sabbath on the first day of the weeke, to be

the institution of Christ and his Apostles.

The Synode, called *Synodus Coloniensis*, saith, that the Lords Day hath beene famous in the Church ever since the Apostles time. Ignatius Bishop of Antioch, living in S. Johns time, saith a Let every one that loveth Christ, keepe holy the Lords Day, renewed by his Resurrection, which is the Queene of dayes, in which death is overcome, and life is sprung up in Christ. Iustin Martyr, who lived not long after him, sheweth, how the Christians kept their Sabbath on the Lords Day, as we doe. b Origen, who lived about 180 yeeres after Christ, shewes the reason why the Sabbath is translated to the Lords Day. c Augustine saith, That the Lords Day was declared unto the Church by the Resurrection of the Lord upon that Day. Et ex illo cepit habere festivitatem suam, and by Christ it was first ordayned to be kept holy. And in another place, that the Apostles appointed the Lords Day to be kept with all religious solemnitie, because that upon that Day our Redeemer rose from the dead, which also is therefore the Lords Day.

As therefore d David said of the Citie of God, so may I say of the Lords Day, Glorious things are spoken of the Day of the Lord: for it was the Birth-day of the world, the first day wherein

a Ignat.
ad Ma-
ghet.
Apol. 2.
b Origē.
Hom. 7.
super
Exod. 1.
Epist. ad
Ian.
119. c.
13. & ad
Cassid.
Ep. 36.
c Aug.
de 18p.
serm.
251.
d Psal.
87. 3.
Aug. de
temp.
serm.
298. &
154.
Cono.
Const.
can. 8.
Wolphi
Chr. 1.
1. c. 100.
Muss.
Eipont.
postil.
Dom.
Pateh.
Matt.
27. 52.
Codo-
man.
Annal.
Abn.
Mun.
2515.

a Iosh.

6, 13.

b. Apoc.

10, 7. b.

Aug. ad

Celsa.

Epist.

89. &

ad Iac.

112.

e. 19.

Aug.

Serm.

15. 151.

& 134.

& Con.

6, Con.

stant.

can. 8.

* Non.

dabitur

mus

quin va.

rie apud

Christi

timet

Sabbat

tup.

vigile

turyon

abki.

nendo

ab iis.

que a.

liis die

bus li

cira.

Armin.

.

Tunius

Pra.

lect. in

Gen. 13.

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all creatures began to haue being. In it, Light was drawne out of darkenesse. In it, the Law was given on Mount Sinai. In it, the Lord rose from death to life. In it, the Saints came out of their graves, assuring that on it Christians should rise to newnesse of life. In it, the Holy Ghost descended vpon the Apostles. And it is very probable, that on the seventh Day, when the seven Trumpets haue blown, the cursed Iericho of this world shall fall, and our true Iesus shall giue vs the promised possession of the heavenly Canaan.

He that would see the vniforme consent of Antiquitie, and practice of the Primitive Church in this point, let him reade Eusebius Ecclesiastical history, lib. 4. cap. 23. Tertullian, lib. de Idololatria, c. 14. Chrysostom, de resurrectione, Constitut. Apost. lib. 7. cap. 37. Cyrill in Ioan. lib. 12. cap. 58. Of this judgement are all the sound new Writers: See Foxe on the Apoc. 1. 10. Bucer in Mat. 12. 11. Gualt. in Malat. 2. 3. Fulke on the Rhemish Testament. Apoc. 1. 10. Chem. Exam. Cone. Trid. par. 4. De diebus Festis. VVolph. Chronol. lib. 2. cap. 1. * Armin. Thef. in 4. precept. and innumerable others. Learned Iunius shall speake for all: Quamobrem cum Dies Dominicus, &c. Wherefore seeing the Lords Day is both by the fact of Christ, (viz. his Resurrection, and often appearing to his Disciples)

ciples upon that day,) by the example and institution of the Apostles, and by the continuall practice of the Ancient Church, and by the testimony of the Scripture, observed and substituted into the place of the Ievvish Sabbath; ineptè faciunt, they doe foolishly, vwho say that the observation of the Lords Day is of tradition, and not from the Scripture, that by this meanes they might establish the Traditions of men. And againe, The cause of this change is the resurrection of Christ, and the benefit of the restoring of the Church by Christ, the remembrance of vvhich benefit did succeed into the place of the memory of the creation. Non humana traditione, sed Christi ipsius observatione & instituto: Not by the tradition of man, but by the observation and appointment of Christ, vwho both on the day of his resurrection, and on every eight day after, vnto his ascension into heaven, did appeare vnto his Disciples, & came into their assemblies.

9. Because that the Lord himselfe expoundeth the end of the Sabbath, to be a* signe and document for ever, betwixt him and his people; that he is Iehovah, by vvhom they are sanctified; & therefore must onely of thē be vworshipped; & vpon the paine of death, chargeth his people for ever to keepe this memoriall vnvioiated. But this end is morall and perpetuall: There-

* Ex.
31. 13.
14. &c.
Eze. 20.
12. 20.
Ezech.
46. 1. 2.
3. &c.
Exod.
35. 2.
Armin.

disput. Theol. in præcept. 4. Thes. 14.

T 2

fore

Acts
10, 15.

Isa. 58.
13.

Reade
H.
VVol-
phius
Chr. de
Tem. l.
2, c. 4.
pag.
118. &c
c. 7. p.
104. &c.

fore the Sabbath is morall & perpetual. VVhat God hath perpetually sanctified, let no man ever presume to make common or prophane. Vpon this ground it is, that the Commandement tearmes this Day, the Sabbath of the Lord thy God. And God himselfe calles it, his Holy Day. And vpon the same ground likewise, the Old Testament consecrated all their Sabbaths and holy dayes, to the worship and honour of God alone. To dedicate therefore a Sabbath to the honour of any creature, is grosse Idolatry. For the first Table makes it a part of Gods worship, to have a Sabbath to his honour: So doth *Levit. 23. 3, 37, 38. &c.* and *Ezech. 20. 20. Nehe. 9, 14.* the Sabbath is put for the whole worship of God. And our Saviour teacheth, that wee must worship the Lord God onely, *Matth. 4.* & therefore keepe a Sabbath to the onely honour of God. The holy Ghost notes it as one of *Ieroboams* greatest finnes: That he ordained a feast from the device of his owne heart, *1. King. 12. 33.* And God threateneth to visit Israel for keeping the dayes of Baalim: that is, of Lords, as Papists doe of Saints, *Hos. 2. 13.* but saith that such forget him. And so indeed none are lesse carefull in keeping the Lords Sabbath, than they who are most superstitious observers of

Mens

Mens holy dayes. The Church of *Rome* therefore commits grosse *Idolatry*:

First, in taking vpon her to ordaine *Sabbaths*, which belongs onely vnto the *Lord of the Sabbath* to doe.

Secondly, in dedicating those *Holy dayes* to the *Honour of Creatures*, which in effect is to make them *sanctifying Gods*.

Thirdly, in tying to these dayes, *Gods vvorship, prayers, fasting, and merits*.

Fourthly, in exacting on these dayes of *Mens inventions*, a greater measure of solemnitie and sanctification, than vpon the *Lords Day*, which is *Gods Commandement* which in effect is to preferre *Antichrist* before *Christ*. Our Church hath justly abolished all superstitious and idolatrous feasts: & onely retaines a few holy-dayes to the honour of *God alone*, and easing of servants, *Deut. 5. 14.* though long custome forceth to vse the *old names*, for *civill distinction*: As *Luke* vsed the *prophane names* of *Castor and Pollux*, *Acts 28. 11.* and *Christians* of *Fortunatus*, *1. Cor. 16. 17.* *Mercurius*, *Rom. 16. 14.* and *Ieuues*, of *Mardocheus day*, *2. Machab. 15. 36.*

10. Lastly, the examples of *Gods Iudgements* on *Sabbath-breakers*, may sufficiently scale vnto them, whose hearts are not feared, how wrathfully Almighty God is displeased with

them, who are wilfull prophaneis of the *Lords Day*.

Num.
5, 32.

The Lord (who is otherwise the God of mercy) commanded *Moses* to stone to death the mā, who (of a presumptuous mind) would openly goe to gather stickes on the *Sabbath Day*. The fact was small ; True : but his sinne was the greater, that (for so small an occasion) would presume to breake so great a Commandement.

2. Mac.
15, 27.
28.

Nicanor offering to fight against the *Iewes* on the *Sabbath Day*, was slaine himselfe, and 35000 of his men.

A Husband-man grinding corne vpon the *Lords Day* , had his Meale burnt to ashes.

Cant.
Magdel.
12. c. 6.

Another carrying corne on this day, had his Barne , &c all his corne therein burnt with fire from heaven the next night after.

Disp.
de tem-
pore,
serm.
117.

Also a certaine Noble-man (prophaneing the *Sabbath* vsually in hunting) had a childe by his wife , with a head like a dog, and with eares and chaps, crying like a hound.

Tho.
Canti-
pra. l.
2, de la-
pidib.
Temp.
admir.
vindi. c.
div.
Theo.
hitt, *Iohan. Fin. l. 3. de Miraculis.*

A covetous *Flax-wiife* at *Kinstat* in *France* , *Ann. 1559*, vsing with her maids to worke at her Trade on the *Lords Day*, it seemed vnto them, that fire issued out of the *Flaxe*, but did no harme: the next *Sabbath* it tooke fire indeed, but was quickly quenched: but not taking warning by this , the

third

third Sunday after it took fire againe, burnt the house, and so scorched the wretched woman, with two of her children, that they dyed the next day: but (through Gods mercy) a childe in the cradle was taken out of the fire alive and vnburnt.

On the 13. of Ianuary, *Ann. Dom.* 1582. being the *Lords Day*, the Scaffolds fell in *Paris Garden*, vnder the people, at a *Bear-baiting*, so that eight were suddenly slaine, innumerable hurt and maimed. A warning to such, who take more pleasure on the *Lords Day* to be in a *Theater* beholding carnall sports, then to bee in the *Church*, serving God with the spirituall works of Piety.

Many fearefull examples of Gods judgements by fire, haue in our dayes bin shewed vpon diuers townes, where the prophanation of the *Lords Day* hath bin openly countenanced.

Stratfort vpon Avon was twice on the same day twelue-moneth (being the *Lords Day*) almost consumed with fire: chiefly for prophaning the *Lords Sabbaths*, & for contemning his VWord in the mouth of his faithfull Ministers.

Deuerton in Devonshire, (whose remembrance makes my heart bleed) was oftentimes admonished by her

Stowes
Abridge
ment.

Anno
1582.
Discite
iam
moniti
Domi-
num nō
temnere
Chri-
stum.

godly Preacher, that God would bring some heavy Iudgement on the Towne, for their horrible prophana- tion of the *Lords Day*, occasioned chiefly, by their Market on the day following. Not long after his death, on the third of *Aprill*, *Anno Dom.* 1598. God (in lesse then halfe an houre) consumed, with a sudden and fearefull fire, the whole Towne, except onely the *Curch*, the *Court-house*, and the *Almes-houses*, or a few poore peoples dwelling, where a mā might haue scene 400 dwelling houses all at once on fire; and aboue fiftie persons consumed with the flame. And now againe, since the former Edition of this booke, on the fift of *August An-* no 1612. (14 yeeres since the former fire) the whole Towne was againe fi- red, and consumed, except some thirtie houses of poore people, with the *Schoole-house*, and *Almes-houses*. They are blinde, who see not in this the finger of GOD. God grant them grace when it is next built, to chāge their Market-day, and to remooue all occasiōs of prophaning the *Lords Day*. Let other Townes remember the *Touper of Siloe*, *Luke* 13, 4. & take warning by their neighbours chastise- ments; feare Gods threatnings, *Ier.* 17. 27. and belecue Gods Prophets, if they will prosper, *1 Chr.* 20. 20.

Many other examples of Gods
judge-

Whilest
she
Pres-
chers
cried in
the
Church,
proph-
nensse,
propha-
nensse,
Gain
would
not suf-
fer them
to heare:
therefore
when
they
cried
fire, fire,
in the
streete,
God
would
not suf-
fer any
to helpe.

judgements might be alleaged : but if these are not sufficient to terrifie thy heart from the willfull prophanation of the *Lords Day* ; proceed in thy prophanation : it may be the Lord will make thee the next example, to teach others to keepe his *Sabbath* better.

Hee punisheth *some* in this life , to signifie how hee will plague all willfull transgressours of his Sabbaths at the last day.

Thus wee haue prooved , that the Commandement of the Sabbath is *Morall*, and that the change of it from the seventh , to the first day of the weeke , was instituted by the authoritie of *Christ*, and of his *Apostles*. But as in promulgating of the Law , diuers ceremonies peculiar to the Jewes, were annexed , the rather to bind that people to the more carefull performance thereof , as to the first Commandement , *their deliverance from Egypt*, shaddowing *their redemption from Hell* : to the fift Commandement, *length of dayes in Canaan*, typing *eternall life in Heaven* : to the sixt Commandement , *Abstinence from blood and things strangled*, figuring the care to *abstaine* from all kinde of Murther : and to the whole Law , the ceremony of *Parchment-lace* , putting them in minde to keepe within the limits of the Law. So likewise to

Num.
15, 38.

a Num.

28. 9,

19.

b Exod.

35. 23.

c Exod.

16. 23.

d Deut.

5. 5.

e It

was the

Sabbath

Day, on

which

Moses,

and the

children

of Israel

sang to

God,

when

Pharaoh

and his

Host

were

drowned

in the

Sea.

Exod.

15.

See

Trem.

& Iun.

notes on

Deut.

5, 15,

& on

Exod.

12, 15.

the fourth Commandement were added *some Ceremonies* which peculiarly belonged to the *Levues*, and no other people; as first, the double^a *Sacrifices* appointed for them on the Sabbath Day, shaddowing how God will bee served on the Sabbath, with greater obedience than on the week dayes. Secondly, the^b *rigid, and strict ceasing from making of Fire*,^c dressing of meate, and all bodily labour, both a remembring them of their full deliverance by Moses conduct from the fiery Furnace, and slavery of Egypt, vpon^e that day, as also shaddowing vnto them the eternall redemption of their Soules from hell, by the death of Christ. Thirdly, the keeping of the Sabbath upon the *precise seventh day*, in order of the creation: shaddowing to the *Levues* that Christ by his death, & resting on their Sabbath, in the Graue, should bring them rest & ease, from the burthen and yoke of the Legall ceremonies, vvhich neither they nor their Fathers were able to beare. Act. 15. 10. Col. 2. 16. 17.

And howsoever in *Paradise* before mans Fall, the keeping of the Sabbath on the seventh day of the Creation, was not a Ceremony, but an Argument of perfection: yet after the Fall, it became Ceremoniall and subject to change in respect of the restauration by Christ; as Mans life before the fall,

being

being *Immortall*, became afterwards *mortall*: and *nakednesse* being an ornament before, became afterward a *shame*: and *Marriage* became a type of the *Mysticall union* betwixt Christ and his Church, *Ephes. 5*. And to fulfill the *Ceremonies* (added for the *Iewes* sake vnto the *Sabbath*) Christ at his Death rested in the graue all the *Iewish Sabbath Day*; and by that rest, fulfilled all these *Ceremoniall necessities*. Now, as the ceasing of the *Ceremonies* annexed to the 1, 5, and 6. *Commandements*, and to *Marriage*, did not abolish those *Commandements*, & *Marriage*; nor cause them to cease from being the perpetuall *Rules of Gods worship*, and mans *righteousnesse*: no more did the abrogating of the *Ceremonies* annexed to the *Sabbath*, abolish the moralitie of the *Commandement* of the *Sabbath*; so that though the *Ceremonies* be abolished, by the accessse of the *Substance*; and the *Shadow* overshadowed by the *Body*: (vvhich is *Christ*) yet the holy rest (which was commanded and kept, before either the *Iewes* were a people, or those *Ceremonies* annexed to the *Sabbath*) still continued as Gods perpetuall law, whereby all the posteritie of *Adam* are bound to rest from their *ordina-ry busines*, that they may wholly spend every *seventh day* in the *solemne worship*.

worship, and onely service of God their Creator and Redeemer: but in the substance of the fourth Commandement, there is not found one word of any ceremony.

The chiefe objections against the morality of the *Sabbath*, are three.

Object.
Gal. 4,
10.

1, Cor.
16, 1, &
14, 37.

Acts
20, 7.

Col. 2.
17.
Lev. 23,
37, 38.

Object.
2.
Col. 2,
16.

Object.
3.

1. That of Paul to the Galatians, *See observe dayes, and moneths, and times, and yeeres, &c.* But there the Apostle condemnes not the *morall Sabbath*, (which wee call the *Lords Day*: & which he himselfe ordained according to Christs Commandement, in the same Churches of Galatia and Corinth, and kept himselfe in other Churches) but he speakes of the *Jewish dayes, and times, and yeeres, & the keeping of the seventh Day from the Creation, which hee tearmeth shaddowes of things to come, abolished now by Christ the body; & in the Law are called Sabbaths, but distinguished from the morall Sabbath.*

2. That of Paul to the Colossians: *Let no man therefore condemne you in meat and drinke, or in respect of an holy day, or of the new moone, or of the Sabbath dayes.* But here the Apostle meaneth the *Jewish ceremoniall Sabbaths*, not the *Christian Lords Day*, as before.

3. That of the same Apostle to the Romanes, *This man esteemeth one day above*

one another day ; and another counteth every day alike, &c.

Rom.
14, 5.

But S. Paul makes no such account: for the questiō there is not betweene Jew and Gentiles , but betweene the stronger and weaker Christians. The stronger esteemed one day above another, as appears in that there was a day both commanded and received in the Church , every where knowne and honoured by the name of the *Lords Day*. And therefore Paul saith here, that he that observed this Day, observed it unto the Lord. The observation whereof , because of the change of the Jewish seventh Day, some weak Christians (as many now-adayes) thought not so necessary : so that if men (because the Jewish day is abrogated) will not honour and keepe holy the *Lords Day* , but count it like other dayes: it is an argument (saith the Apostle) of their weakenesse, whose infirmitie must bee borne, till they haue time to bee further instructed and perswaded. Other objections are frivolous , and not worth the answering.

Rom.
15, 1.

The true manner of keeping holy the Lords Day.

Now the sanctifying of the Sabbath consists in two things. First, In resting from all servile and common businesse,

businesse, pertaining to our naturall life. Secondly, in consecrating that rest wholly to the service of God, & the use of those holy meanes, which belong to our spirituall life.

For the first.

Exo. 31,
20, 30.
Exo. 31,
13, 14.

I. The servile and common wvorkes, from which vvee are to cease, are generally all civill wvorkes from the least to the greatest.

More particularly:

First, from all the workes of our calling, though it were reaping in the time of harvest.

Exo. 31,
15, &c.
Exod.
34, 21.
Nchem.
13, 39.
Jer. 17,
21, 22,
27,

Dent.
5, 14.

Rom. 8.
22.
Dent.
24, 14.
1. Cor.
9, 9.

Secondly, from carrying burthens, as Carriers doe: or riding abroad for profit, or for pleasure: God hath commanded that the beasts should rest on the Sabbath Day, because all occasion of travelling or labouring with them should bee cut off from man. GOD giues thē that Day a rest, & hee that, without necessity, deprivies them of their rest on the Lords Day, the groanes of the poore tyred beasts, shall, in the day of the Lord, rise vp in Iudgement against him. Likewise such as spend the greatest part of this day in trimming, painting, and pampering of themselves, like Iezabels, doing the divels worke vpon Gods Day.

Thirdly,

Thirdly, from keeping of *Faires* or *Markets*, which for the most part God punisheth with pestilence, fire, and strange floods.

Nehem.
10, 15.
16, 17.

Fourthly, frō studying any Bookes of Science, but the holy Scriptures, and Divinity. For our study must bee to be ravished in spirit upon the *Lords Day*. In a word, thou must on that day cease in thy calling to doe thy worke; that the *Lord* by his calling, may doe *his* worke in thee. For whatsoever is gotten by *common working* on this day, shall never be blessed of the *Lord*: but it vwill proue like *Achans* gold, which being got contrary to the *Lords* Commandement, brought the fire of *Gods* curse vpon all the rest vvhich hee had lawfully gotten. And if *Christ* scourged them out as *Theeues*, vvho bought and sold in his *Temple*, (which vvvas but a ceremony shortly to bee abrogated:) is it to bee thought, that hee will ever suffer those to escape unpunished, vvho (contrary to his Commandement) buy and sell on the *Sabbath Day*, vvvhich is his perpetuall Law? *Christ* calleth such. *saerilegious Theeues*; and as well may they steale the *Communion Cup* from the *Lords Table*, as steale from *God* the chiefeest part of the *Lords Day*, to consume it in their owne lusts. Such shall one day find the Iudgements of

Apoc.
1, 15.

God.

God heavier then the opinions of man.

Isa. 58,
13, 14.

Psal. 37.

Fifthly, from all *recreations*, and *sports*, which at other times are lawfull: for if lawfull works be forbidden on this day, much more lawfull sports, which doe more steale away our affections from the contemplation of *heavenly* things, then any bodily worke or labour. Neither can there be vnto any man (that *delighteth in the Lord*) any greater *delight* or *recreation*, than the *sanctifying of the Lords Day*. For can there be any greater joy for a person *condemned*, than to come to his Prince's house to haue his *pardon* sealed? For one that is deadly *sicke*, to come to a *Physician* that can *cure him*? Or for a *prodigall* child, that fed on the huskes of Swine, to bee admitted to eate the Bread of Life at his *Fathers Table*? Or for him who feares for sin the tidings of death, to come to heare from God the assurance of eternall life? If thou wilt allow thy selfe, or thy servant recreation; allow it in the sixe dayes which are *thine*: not on the *Lords Day*, which is neither *thine*, nor *theirs*. No *bodily recreation* therefore is to bee vsed on this day: but so farre as it may helpe the *soule* to doe more cheerefully the *Service of the Lord*.

Ephes. 5,
18, 19.

Rom.
13, 11.

Sixtly, from grosse feeding, liberal drinking of VVine, too strong drinke, which

which may make vs either *drouzie* or *vnapt* to serue God with our hearts & minds.

Deut.
28, 47.

Seventhly, from all talking about worldly things, which hindereth the sanctifying of the Sabbath, more than working, seeing one may *worke alone*, but cannot *talke* but with others.

Isa. 58.
13.

He that keeps the Sabbath onely by resting from his ordinary worke, keepes it but as a Beast. But rest on this day, is so farre commanded to Christians as it is an *helpe to sanctification*: & labour so farre forbidden, as it is an *impediment* to the outvard and inuward worship of God.

If then those recreations, which are lawfull at other times, are on the Sabbath not allowed, much more those that are altogether at all times vnlawfull. VVho without mourning can indure to see Christians keepe the Lords Day, as if they celebrated a feast rather to *Bacchus*, then to the honour of the Lord Iesus, the Saviour & Redeemer of the VVorld? For hauing served God but an *houre* in outvard shew, they spend the rest of the Lords Day, in sitting downe to *eate and drinke*, and rise up to *play*: First, *balasting* their bellies with *eating and drinking*, & then seeding their lusts with *playing & dauncing*. Against which prophanatio, all holy Divines, both old & new, haue in their times

1. Cor.
10, 7.

Exod.
31, 7,
35, 19.

Melius
enim a-
rare
quam
salgare.
In Sab-
bato.

Aug. in
tit.
Psalms.
91.

Acts
17, 31,
Rom. 2,
12, &c.
2, Thes.
2, 8, &c.

most bitterly inveighed. In so much, that *Augustine* affirmeth, that it was better to plough then to dance upon the Sabbath Day.

Now in the Name of Almighty God (who rested, having created Heaven and Earth:) and of his eternall Sonne *Iesus*, and Redeemer of his Church, who shall shortly come, on the dreadfull day of Doome, to judge all men according to the obedience which they haue shewed to his Commandemēts, I require thee who readest these words, as thou wilt answer before the face of Christ, & all his holy Angels at that day, that thou better weigh and consider, whether Dancing, Stage-playing, Masking, Carding, Dicing, Tabling, Chessplaying, Bowling, Shooting, Beare-batting, Carroving, Tipling, and such other fooleries of Robin-hood, Morrice-daunces, VVakes, & May-games, bee exercises that God will blesse and allow on the Sabbath Day. And seeing that no actiō ought to bee done that day, but such as whereby we either blesse God, or looke to receiue a blessing from God; how darrest thou do those things on that blessed day, on which thou darrest not to pray to God to bestow a blessing on it to thy vse? Hear this, and tremble at this, O prophane youth of a prophane age!

O heart all frozen, and voide of
the

the feeling of the grace of *God*! that having *every* day in sixe, every *houre* in every day, every *minute* in every *houre*, so tasted the sweet mercy of thy *God* in *Christ*, without which thou hadst perished every moment! Yet canst not find in thy corrupt and irreligious heart, to spend in thy Masters service that *one* day of the weeke, which he had reserved for his *owne* praise and worship: Let men, in defence of their prophanenesse, object what they will, and answer what the divell puts in their mouthes: yet I would wish them to remember, that seeing it is an ancient tradition in the Church, that the *Lords second comming* shall be vpon the *Lords Day*, how little joy they should haue, to be overtaken in those carnall sports, to please themselves: when their Master should find them in spirituall Exercises, serving him. The prophane wretch would the wish rather to be taken kneeling at prayers in the Church, then skipping like a Goate in a dance. If this cannot mooue, yet I would wish our impure Gallants to remember, that whilest they thus dance on the *Lords Day*, (contrary to the *Lords Commandment*) they doe but dance about the pits brinke: and they know not which of them shall first fall therein. VVhereinto being once faulne, without repentance, no

Iactan.
1.7.c.
2.

A.
 poc. 12,
 11.
 This
 was as
 the last
 and he-
 wiest
 curse
 that S.
 John
 wished
 first
 on all
 Baby-
 lon.

greatnesse can exempt them from the
 vengeance of that great G OD, whose
 Commandement (contrary to their
 knowledge and Conscience) they doe
 thus presumptuously transgresse. If
 then Gods Commandement cannot
 deterre thee: nor Gods VVord advise
 thee; I say no more, but what S. Iohn
 said before mee, * Hee which is filthy,
 let him be filthy still.

For the second.

2. The Consecration of the Sabbaths
 rest consists in performing three sorts of
 duties; First, before: Secōdly, at: Third-
 ly, after the publike exercises of the
 Church.

The duties to be performed before the
publike exercises, are;

1. To giue over working betime on
 the Eue, that thy body may bee the
 more refreshed, and thy minde the
 better fitted to sanctifie the Sabbath
 on the next day. For want of this pre-
 paration, thy selfe and thy servants
 being tyred with labour, & watching
 the night before, are so heavy, that
 when you should be serving God, &
 hearing what his Spirit saith unto his
 Church, for your soules instruction;
 you cannot hold vp your heads for
 sleeping: to the dishonour of God, the
 offence of the Church, and the shame
 of your selues: therefore the Lord com-

Apoc. 1,
 and 3.

mands

mands vs not onely to *keepe Holy*, but also to *Remember* afore-hand the Sabbath Day, to keepe it holy, by preparing our hearts, and remooving all businesse that might hinder vs to consecrate it as a glorious Day vnto the Lord. Therefore whereas the Lord in the other Commandements doth but either bid or forbid: hee doth both in this Commandement, and that with a speciall memorandum: As if a Master should charge his servant to looke well vnto ten things of great trust, but to haue a more speciall care to remember one of these ten, for diuers weightie reasons: should not a faithfull servant that loues his Master, shew a more speciall care vnto that thing aboue all other businesses?

Thus Moses taught the people overnight to remember the Sabbath, and it was an holy custome among our fore-fathers, when at the ringing to Prayer on the Eue before, the Husbandman would giue over his labour in the Field: and the Trades-man his worke in the Shop, and goe to Evening Prayer in the Church, to prepare their soules; that their minds might more cheerefully attend Gods worship on the Sabbath Day.

2. To possesse that night thy vessell in Holinesse & Honour: that thou

7. 5. Gen. 35, 2. 1. Thess. 4, 3. 1. Sam. 21, 5. Exod. 19, 26. Ps. 9, 22. Eccl. 4, 17.

Isa. 56,
2, &c.
& 58,
13, &c.

Exod.
16, 23,
&c.

Exod.
9, 24.
1. Cor.
Exod. 19,

mayest present thy soule *more purely* in the sight of God the next morning.

3. To rise vp *early* in the Morning on the Sabbath Day. Be carefull therefore to rise sooner on this day, than on other dayes: by how much the service of God is to bee preferred before all earthly businesse: For there is no Master to serue so good as God; and in the end, no worke shall be better rewarded than his service.

4. When thou art vp, consider with thy selfe, what an *impure* sinner thou art; and into what an holy place thou goest to appeare, before the *most holy* God, who seeth thy heart, & hateth all impuritie and hypocrisie. Examine thy selfe therefore before thou goest to Church, what *griuous* sinnes thou hast committed the *veeke* past, confesse them vnto God, and earnestly pray for the pardon and forgiveness of the, & so reconcile thy selfe with God in Christ. Renew thy *vvowes* to walke more conscionably, and pray for an increase of those graces, which thou hast, and a supply of those which thou wantest. But especially pray, that thou mayest haue grace to heare the *Word* of God, read and preached with profit: and that thou mayest receiue the holy Sacrament with comfort (if it bee Communion day) that God by his holy Spirit would

would assist the Preacher, to speake something that may kill thy sinne, & comfort thy soule: which thou mayest doe in this, or the like sort:

Col. 4.
3

A Morning Prayer for the Sabbath Day.

O Lord most high, O God eternall, all whose works are glorious, & whose thoughts are very deepe: there can be no better thing thā to praise thy Name, and to declare thy loving kinnesse in the morning, on thy holy and blessed Sabbath Day. For it is thy will & Commandement, that wee should sanctifie this day in thy service and praise: and in the thankfull remembrance, as of the creation of the world by the power of thy Word: so of the redemption of Mankind by the death of thy Sonne. Thine (O Lord) I confesse, is greatnesse, and power, and glory, and victory, and praise; for all that is in Heaven and earth is thine: Thine is the kingdome, O Lord, and thou excellest as head over all. Both riches and honour come of thee, and thou reignest over all, & in thine hand is power and strength; and in thine hand it is to make great, and to giue grace unto all. NOW therefore, O my God, I praise thy glorious Name that whereas I a wretched sinner,

Pf. 91,
1, 2, 3.

1, Chro.
29, 31.
&c.

having so many wayes provoked thy Majesty to anger & displeasure, thou notwithstanding, of thy favour and goodnesse, (passing by my prophanenesse and infirmities) hast vouchsafed to adde this *Sabbath* againe vnto the nūber of my dayes. And wouchsafe, O heavenly Father, for the merits of *Iesus Christ* thy Son (whose glorious Resurrection thy whole Church celebrateth this day) to pardon and forgieue mee all my sinnes and misdeeds. Especially, O Lord, a cleanse my soule from those filthy sinnes, with the blood of thy most pure and vndefiled *Lambe*, ^b which taketh away the sinnes of the world. And let thy *Holy Spirit* more and more subdue my corruptions, that I may be renewed after thine *avne* image, to serue thee in newnesse of life, & holinesse of conversation. And as of thy mercy, thou hast brought me to the beginning of this blessed day: so I beseech thee, make it a day of *Reconciliation*, betwixt my sinfull soule, and thy *Divine Majesty*. Giue mee grace to make it a day of *Repentance* vnto thee, that thy goodnesse may seale it to bee a day of pardon vnto mee: and that I may remember that the keeping Holy of this day is a Commandement which thine owne finger hath written: that on this day I may meditate on the glorious

workes

a Here
thou
mayest
confesse
what
soever
sin of
the last
week
clogs
thy con-
science.
b *Iohn*
1, 29.

workes of our *Creation* and *Redemption*, & learne how to know & to keepe all the rest of thy holy Lawes and Commandements. And when anon I shall with the rest of the holy Assembly appeare before thy presēce in thy House, to offer vnto thee our Morning sacrifice of praise & Prayer, & to heare what thy Spirit, by the preaching of thy VVord, shall speake vnto thy servant. O let not my sinnes stand as a Cloud, to stop my prayers from ascending vnto thee, or to keepe backe thy Grace from descending by thy VVord, into my heart. I know, O Lord, and tremble to thinke; that three parts of the good seed fals vpon bad ground: O let not my heart bee like the *High-vvay*, which through hardnesse, & want of true vnderstanding, receiues not the Seed till the euill one commeth, and catcheth it away: nor like to the *stony ground*, which heareth with joy for a time, but falleth away as soone as persecution ariseth for thy Gospels sake: nor like the *Thorny ground*, which by the cares of this vvorld, and the deceitfulness of riches, choketh the vvord which it heareth, & makes it altogether unfruitfull: but that, like vnto the good ground, I may heare thy VVord, with an honest and good Heart, vnderstand it, & keepe it, & bring forth fruit vvith patience, in that measure that thy VVise-

Mat.
13.1, &
Luke 8,
45.

Luke 8,
15.

Col. 4.
8.

Acts
26, 18.

1, Thes.

5, 13.

Heb. 13,

17.

1, Cor.

11, 10.

Ephes.

3, 10.

1, Pet.

1, 12.

dome shall thinke meete for thy glory, and mine everlasting comfort. Open likewise, I beseech thee, O Lord, the *doore of utterance*, vnto thy faithfull servant; whom thou hast sent vnto vs to *open our eyes*, that wee may turne from darkenes to light, and fro the power of Satan, vnto God; that wee may receiue forgiveness of sinnes, & inheritance among the which are sanctified by faith in Christ. And giue me grace to submit my selfe vnto his Ministry, as well when he terrifieth me with judgements, as when hee comforteth mee with thy Mercies, and that I may haue him in *singular loue* for his *workes sake*; because hee watcheth for my soule, as hee that must giue an account for the same vnto his Master. And giue mee grace to behaue my selfe in the holy Congregation with comelineesse and reverence, as in thy presence, and in the sight of thy holy *Angels*. Keepe mee from *drouvnesse* and *sleeping*, and from all wandering thoughts, and worldly imaginations: sanctifie my *Memory*, that it may be apt to receiue, and firme to remember those good and profitable Doctrines, which shall be taught vnto vs out of thy VVord. And that, through the *assistance* of thy Holy Spirit, I may put the same lessons in practice for my *direction* in prosperity, for my consolation in misery,

for

for the amendment of my life, and the glory of thy Name. And that this day, which *godlesse and prophane* persons spend in their *ovvne lusts and pleasures*, I (as one of thy obedient Servants) may make my chiefe delight to consecrate it to thy glory and honour, not doing mine *ovvne vvayes*, nor seeking mine *ovvne vvill*, nor speaking a *vaine vvord*; but that ceasing from the vvorkes of Sinne, aswell as from the vvorkes of mine *ordinary calling*, I may through thy blessing, feele in my heart the beginning of that *eternall Sabbath*, which in vn-speakable joy & glory I shall celebrate with thy *Saints and Angels*, to thy praise and vvorship in thy heavenly Kingdome for evermore. All which I humbly craue at thy hands, in the name and mediation of my Lord Iesus; in that forme of Prayer which he hath taught mee: *Our Father, &c.*

Isai.
66, 23.

Having thus in *private* prepared thine owne soule, if thou hast the charge of a Family, call all thy *Hou-shold* together, reade a Chapter, and pray as in the weeke dayes: but remember so to dispatch these *private* preparations and duties, as that thou and thy Familie may bee in the Church, before the beginning of Prayers: Else our private exercises are rather an *hinderance* than a *preparatiō*. And as thou (and thy Household) doe

goe in all reverence towards the Church
let every one meditate thus with
himselfe:

*Things to be meditated as thou goest to
the Church.*

Psalms.
100, 4.

1. **T**hat thou art going to the Court
of the Lord, and to speake with
the great God by prayer, & to heare
his Majesty speake vnto thee by his
VWord, and to receiue his blessing on
thy soule, and thy honest labour, in the
sixe dayes last past.

Pf. 42.
1. 2.

2. Say with thy selfe by the way:
*As the Hart brayeth for the Rivers of
vvaters, so panteth my soule after thee,
O God. My soule thirsteth for God, even
for the living God: when shall I come
and appeare before the presence of God?*

Pfal.
48, 10.

For, a day in thy Courts is better then a
thousand other vvhere: I had rather bee a
doore keeper in the House of my God,
then to dwell in the Tabernacles of
vvickednesse. Therefore I vvill come in-
to thy House in the multitude of thy
mercies and in thy feare vvill I vvor-
ship to vvard thine Temple.

Pf. 5, 8.

3. As thou entrest into the Church,
say, *How fearefull is this place? This is
none other but the House of God, this is
the gate of Heaven. Surely the Lord is in
this place: God is in this people indeed.*
And prostrating with thy face downe-
vvard, being come to thy place, say, O

Gen. 28,
16, 17.
1, Cor.
14, 25.

Lord,

Lord, I haue loved the habitation of thy House, and the place vvhether thy Honour dwelleth. One thing therefore haue I desired of thee that I vwill require, euen that I may dwell in thy House all the dayes of my life, to behold thy beauty, and to visit thy Temple: therefore vwill I offer in thy Tabernacle Sacrifices of joy, I vwill sing and praise the Lord. Hearken vnto my voice, O Lord, vwhen I cry; haue mercy also vpon me, and heare me. Doubtlesse, kindnesse and mercy shall follow me all the dayes of my life, and I shall remaine a long season in the house of the Lord. And this is that preparation, or looking to our feet, whereto Salomon adviseth vs, before wee enter into the House of God.

Psalm.
26. 8.

Psalm.
27. 4.

Psalm.
27. 6.

Psalm.
23. 6.

Ecc. 4.
27.

The second sorte of duties vvhich are to be performed at the time of the Holy assembly.

When Prayers begin, lay aside thine owne private Meditations: and let thine Heart joyne with the Minister and the whole Church, as being one Body of Christ, and because that God is the God of order, hee will haue all things to be done in the Church with one heart and accord, and the exercises of the Church are common and publike. It is therefore an ignorant pride, for a man to thinke

1, Cor.

12, 13.

Acts 2,

2, 46, &

4, 32.

a Eccl.
5, 1.
b Ezech.
46, 10.
Psalms.
110, 3.
c Cum
Rom. 12, 1.
venio,
ieiunio
Sabbato,
cum
hic sū,
non iei-
iuno.
Sic &
tu, ad
quam
forte
Eccle-
siam ve-
neris
ejus
morem
serua, si
culquā
non vis
esse scā-
dalo, nec
quen-
quam
tibi.
Ambr.
confess.
Aug.
Ep. ad
Ian.

Luke 4,
20.
Luke
19, 48,

his owne private prayers more effe-
ctuell than the *publike* prayers of the
whole Church. *Salomon* a therefore
adviseeth a man not to be *rash*, to vt-
ter a thing in the Church before
God. Pray therefore when the b
Church prayeth, sing when they sing,
& in the action of kneeling, standing,
sitting, and such indifferent ceremo-
nies (for the avoiding of scandall, the
continuance of charity, and in testi-
mony of thine obedience) c conforme
thy selfe to the māner of the Church
wherein thou livest.

VVhilest the Preacher is expoun-
ding and applying the VVord of the
Lord, looke vpon him; for it is a great
helpe to stirre vp thine attention, and
to keepe thee from wandering
thoughts: so the eyes of all that were
in the Synagogue, are said to bee fastned
on Christ whilest hee preached, and
that all the people hanged vpon him
when they heard him. Remember that
thou art there as one of Christs Dis-
ciples, to learne the knowledge of Sal-
vation, by the remission of sinnes,
through the tender mercy of God, Luke
1, vers. 77, 78.

Bee not therefore in the Schoole
of Christ, like an idle boy in a Gram-
mar-Schoole, that often heareth, but ne-
ver learneth his lesson: and still goeth
to Schoole, but profiteth nothing.
Thou hatest it in a child: Christ dete-

ster.

steth it in thee. To the end therefore that thou maist the better profit by hearing, marke;

1. *The coherence and explication of the Text.*

2. *The chiefe summe or scope of the holy Ghost in that Text.*

3. *The division or parts of the Text.*

4. *The doctrines : and in every doctrine, the proofes, the reasons, and uses thereof.*

A method of all others, easiest for the people (being accustomed thereto) to helpe them to remember the Sermon ; and therefore much wished to bee put in practice of all faithfull Pastors , who desire to edifie their people in the knowledge of God , and his true Religion.

If the Preachers method bee too curious or confused , then labour to remember,

1. *How many things bee taught which thou knewest not before, and be thankfull.*

2. *What sinnes bee reprovved, whereof thy conscience tells thee that thou art guilty , and therefore must bee amended.*

3. *What vertues hee exhorteth unto, which are not so perfect in thee , and therefore endeavour to practise them with more Zeale and diligence.*

But in hearing, apply every speech

as Ipo-

Isaiah

2, 3.

Acts

10, 33.

1, Cro.

17, 25.

Gal. 4.

14.

1, Thes.

2, 13.

Apoc.

2, 7.

Luke

24, 32.

a Luke

11, 18.

b Rom.

15, 16.

c Dent.

33, 3.

d Ioh.

10, 27.

e Ioh.

8, 47. &

12, 37.

f Luke

8, 21.

Matt.

3, 35.

Ezec.

45, 16.

Luke

10, 16.

as spoken to thy *selfe*, rather by God then by *Man*: and labour not so much to heare the words of the Preacher sounding in thine eare, as to feele the operation of the *Spirit*, working in thy heart. Therefore it is said so often, *Let him that hath an eare, heare what the Spirit speakes to the Church.* And, did not our hearts burne within us, whilest hee opened unto us the Scriptures? And thus to heare the VVord, hath a blessing^a promised thereto. It is the acceptable^b sacrificing of our selues vnto God. It is the ^csurest note of Christs Saints: The ^dtruest marke of Christs sheepe: the ^eapparentest signe of Gods Elect: the very blood, as it were, which vniteth vs to bee the ^fspirituall kindred, Brethren and Sisters of the Sonne of GOD. This is the best Art of memory for a good hearer.

VVhen the Sermon is ended:

1. Beware thou depart not like the nine Lepers, till that for thine instruction to saving health, thou hast returned thanks and praise to GOD by an *after-prayer*, and singing of a Psalme: and when the blessing is pronounced, *Stand up* to receiue thy part therein, and heare it, as if *Christ himselfe* (whose Minister hee is) did pronounce the same vnto thee: for in this case it is true: *Hee that heareth you, heareth mee:* and the Sabbath day

is Ele.

is Blessed, because God hath appointed it to bee the Day, *Wherein by the mouth of his Ministers, hee will bless his people, which heare his Word, and glorifie his Name.* For though the Sabbath Day in it selfe bee no more blessed then the other sixe dayes, yet (because the Lord hath appointed it to holy uses above others) it doth as far excell the other dayes of the weeke, as the consecrated bread, which we receiue at the Lords Table, doth the common bread which wee eate at our owne Table.

Num.
6.23,
27.

2. If it bee a Communion day, draw neere to the Lords Table, in the wedding garment of a faithfull & penitent heart, to bee partaker of so holy a Banquet.

And when Baptisme is to bee administered stay, and behold it with all reverent attention, that so thou mayest; First, shew thy reverence to Gods ordinance: Secondly, that thou mayest the better consider thine owne engrafting in the visible body of Christs Church: and how thou performest the vowes of thy new Covenant. Thirdly, that thou mayest repay thy debts in praying for the Infant which is to bee Baptized (as other Christians did in the like case for thee) that God would giue him the inward effects of Baptisme by his Blood and Spirit. Fourthly, that

thou mayest *assist* the Church in praising God, for *grafting* another member into his *mysticall Body*. Fifthly, that thou mayest *prooue* whether the effects of Christs death *kill sinne* in thee, and whether thou bee raised to newnesse of life by the *vertue* of his *Resurrection*: and so to bee humbled for thy *vanities*, & to bee thankful for his grace. Sixthly, to shew thy selfe to bee a free man of Christs *Corporation*; having a voyce or consent in the admission of others into that holy Society.

1. Cor.
16, 1.
1. Cor.
9, 5, 6,
7, &c.

3. If there be any *Collection* for the Poore, freely without *grudging* bestow thine *Almes*, as God hath blessed thee with ability.

And thus farre of the duties to bee performed in the holy Assembly.

Now of the third sort of duties after the holy Assembly.

Leuit.
24, 3.

AS thou returnest home, or when thou art entred into thy House, meditate a little while vpon those things which thou hast heard. And as the cleane Beasts which chew the cudde; so must thou bringe againe to thy remembrance, that which thou hast heard in the Church: And then kneeling downe, turne all to a Prayer, beseeching God to giue such a blessing to those things which thou hast heard,

heard,

heard; that they may bee a direction to thy life; and a consolation vnto thy soule. For till the VVord bee made thus our owne, and as it were close hidden in our hearts, wee are in danger lest Satan steale it away, and wee shall receiue no profit thereby. And when thou goest to Dinner, in that reverend and thankfull manner before prescribed, remember, according to thine ability, to haue one or more poore Christians, whose hungry bowels may bee refreshed with thy meate; imitating Holy Iob; who protesteth, that hee did neuer eat his morsels alone, without the good company of the poore and Fatherlesse; that is the Commandment of Christ our Master, Luke 14. 13. Or at least wise, send some part of thy Dinner to the poore, who lyes sicke in the backe Lane, without any food. * For this will bring a blessing vpon all thy workes and labours: and it will one day more rejoyce thy soule, than it doth now refresh his body, when Christ shall say vnto thee, O blessed Child of GOD, because thou wast hungry, and thou gavest mee meate, &c. And for as much as thou hast done it for my sake, to the least of these my brethren, I take it to thy selfe, or joyne with some godly Family in the performance of them. *Exod. 23. Deut. 15. 10, &c. Matt. 25. 35, &c.*

*Pf. 119,
11.*

*Matth.
13, 19.*

*Iob 39,
17, 18.*

*If thou
bee a
private
man es-
ther
per-
forme
these
holy du-*

in as good part, as if thou hadst done it to mine or mine selfe.

VVhen dinner is ended, and the Lord praised, call thy Family together, examine what they haue learned in the Sermon: commend them that doe well, yet discourage not them whose memories or capacities are weaker, but rather helpe them; for their wils or minds may bee as good. Turne to the *Troofes* which the Preacher alleadged, and rubbe those good things over their memories againe. Then sing a *Psalme* or more. If time permit, thou mayest teach and examine them in some part of the *Catechisme*; conferring every point with the proofes of the holy Scripture. This will both increase our knowledge, and sharpen our memory, seeing by experience wee find, that in every trade they who are most exercised, are ever best expert. But in any wise, remember so to dispose all these private exercises, as that thou mayest bee with the first in the holy Congregation at the *Evening Exercise*; where behaue thy selfe in the like devotion and reverence, as was prescribed for the holy Exercise of the Morning.

After *Evening Prayer*, and at thy Supper, behaue thy selfe in the like religious and holy manner, as was formerly prescribed. And either be-
fore,

Acts

17, 21.

Heb. 5,

14.

Matt.

26, 30.

Iames

5, 13.

a Deut.

6, 7, 10.

Heb.

6, 1.

b Heb.

5, 14.

fore, or after Supper, if the season of the Yeeres and VVeather doe serue:

1. VValke into the fields, and meditate vpon the VWorkes of GOD: a for in every Creature thou mayst reade, as in an open Booke, the VVisedome, Power, Providence, and Goodnesse of Almighty God: And how that none is able to make all these things in the variety of their formes, vertues, beauties, life, motions, and qualities, but our most glorious God.

2. Consider how gracious he is that made all these things to serue vs.

3. Take occasion hereby to stirre vp both thy selfe and others to admire and adore his Power, VVisedome, and Goodnesse: and to thinke what vngreatfull wretches wee are, if wee will not (in all obedience) serue and honour him.

4. If any neighbour bee sicke or in any heavinesse, goe to visite him; If any bee false at variance, helpe to reconcile them.

To conclude, Three sorts of workes may lawfully be done on the Sabbath Day.

1. VWorkes of Piety, which either directly concerne the Service of God, though they bee performed by bodily labour: as vnder the Law the Priests, did labour in killing and dressing the Sacrifices, and burning them

a Psal.

92, 5.

19,

2, &c.

and 3,

1, 3.

&c.

Rom.

1, 19, 20.

Præsen-

tem

narrat

quæli-

bet Her-

ba Deû.

b Esay

40, 26.

c Psal.

8.

Matt.

25, 35.

Iam, 5

14, &c.

Matt.

12, 5.

Acts 1,
12.

2, *Reg.*
4, 12.

Matt.
23, 17,
19.

Num.
10, 2, 3.

1 Reg.
19, 8.

Marke
3, 4.

b Mat.
12, 13.

c Luke
13, 15.

d Mat.
12, 1.

e Hest.
9, 22.

1, Cor.
11, 22,

34.
f 1 Cor.

16, 1.

on the Altar. And Christians vnder the *Gospel*, when they travell farre to the places of Gods worship, it is but a *Sabbath dayes Iourney*, like to that of the *Shunamite*, who travelled from home, to heare the Prophet on the *Sabbath Day*, because shee had no teaching neere her owne dwelling. And the Preacher, though hee laboureth in the sweat of his browes, to the *wearying* of his Body, yet hee doth but a *Sabbath dayes worke*: For the *holy end* sanctifieth the *worke*, as the *Temple* did the *Gold*, or the *Altar* the gift thereon. Or else such bodily labour, whereby the people of God are assembled to his worship: as the sounding of *Trumpets* vnder the *Law*, or the ringing of *Bells* vnder the *Gospel*.

II. *Worke*s of *Charity*, as to saue the life of a *a* man, or of *b* a beast, to *c* fodder, water, and dresse cattell: To make *honest* *d* provision of meate and drinke, to refresh our selues, and to *c* releue the poore, to visit the sicke, to make *f* collections for the poore, and such like.

III. *Worke*s of *necessity*, not *fained*, but present and imminent, & such as could not bee prevented before, nor cannot bee deferred vnto another day. As to resist the Invasion of *Enemyes*, or the Robberies of *Theeves*, to quench the rage of *Fire*, and for *Physicians* to stanch, or let bloud, or to cure any o-

ther

ther desperate disease, and for *Mid-
wives* to helpe women in labour.

Mariners may doe their labours: *Soul-
diers* being assailed may fight: and
Postes may ride for the publike
good, and such like. On these or the
like occasions, a man may lawfully
worke: Yea, and when they are cal-
led, they may vpon any of these occa-
sions goe out of the Church, and from
the *Holy Exercises* of the *Word* and
Sacraments: provided all wayes, that
they bee *humbled*, that such occasions
fall out vpon that day and time; and
that they take no *Money* for their
paines on that day, but onely for their
stusse, as in the feare of *GOD*, and con-
science of his Commandement.

VVhen the time of rest approa-
cheth, retire thy selfe to some pri-
uate place: and knowing that in the
State of corruption no man living can
sanctifie a Sabbath in that spirituall
manner that hee should, but that hee
commits many breaches thereof, in
his *Thoughts*; *VVords*, and *Deedes*,
humbly craue pardon for thy defects,
and reconcile thy selfe vnto God,
with this or the like *Evening Sacrifi-
ce*:

h Nun-
cius
præ-
ceps ex-
cipitur
a Sab-
bato;
Iud:
Com-
ment.
sup.
Num.
13, 1.

*A private Evening Prayer for the
Lords Day.*

*a Isa. 6,
3.*

*b Gen.
18, 27.*

*c Heb.
12, 20.*

*d Job
13, 25.*

*e Psal.
51, 3.*

*f Zach.
3, 1, 2.*

*g 1 Cor.
11, 31.*

*1. Sam.
6, 32.*

*Luke
15, 21.*

*Psalms.
106, 17.*

O Holy a holy, Lord God of Sebaoth! Suffer mee, who am but *b* dust & ashes, to speake vnto thy most glorious Majesty. I know that thou art a *c* consuming fire. I acknowledge that I am but withered *d* stubble. My *e* sinnes are in thy sight, and Satan *f* stands at my right hand to accuse mee for them; I come not to excuse, but to *g* judge my selfe worthy of all those judgments, which thy justice might most justly inflict vpon mee, a wretched creature, for my sinnes and transgressions. The Number of them is so great, the Nature of the so grievous, that they make me seeme vile in mine owne eyes, how much more loathsome in thy sight? I confesse they make me so far from being worthy to be called thy Sonne, that I am altogether *unworthy* to haue the name of thy meanest Seruant. And if thou shouldest but recompence me according to my desert, the earth (as weary of such a sinnesfull burthen) should open her mouth, and swallow mee vp, like one of *Dathans* family, into the bottomelesse pit of Hell. For if thou diddest not spare the *Naturall Branches*, those *Angels* of glorious excellency: but hurledst them downe

from

from the *Heavenly habitations*, into the paines of *Hellish darkenesse*, to be kept vnto damnation, when they sinned but once against thy Majesty: & didst expell our first parents out of *Paradise*, when they did but transgresse one of thy Lawes: alas, what vengeance may I expect, who haue not offended in one sinne onely, heaping daily sinne vpon sinne, without any true repentance, *drinking iniquitie as it were water*, ever powring in, but never powring out any filthinesse: & haue transgressed not *One*, but *All* thy holy Lawes and Commandemens? Yea, this present day, which thou hast straightly commanded mee to keepe Holy, to thy praise and worship, I haue not so Religiously kept and observed, nor prepared thy Soule in that holinesse and chastity of Heart, as was fit, to meete thy blessed Majesty in the holy Assembly of thy Saints. I haue not attended to the Preaching of thy VVorld, nor to the administration of thy Sacraments, with that humility, reverence, and devotion, that I should. For though I was present at those Holy Exercises in my body, yet, Lord, I was overtaken with much drowzinesse: And when I was awake, my minde was so distracted, and carried away with vaine and worldly thoughts, that my Soule seemed to bee absent, and out of the Church. I

2, Pet.
2, 4.

Gen.
3, 13.

Rom.
2, 5.

Iob 15,
16.

* Here
confesse
what
soeuer
thou
hast done
that day
by omis-
sion, or
commis-
sion, &
then set-
ching
from thy
heart a
deepe
sigh,
say:

a Psal.
106, 45.
I am. 2,
13.

haue not so duely (as I should) medi-
tated with my selfe, nor conferred
with my Family, vpon those good
instructions which wee haue heard
and received out of thy holy VVord,
by the publike Ministry. For default
whereof, *Satan* hath stolne the most
part of those instructions out of my
Heart, and I wretched creature haue
forgotten them, as though they had
never beene heard. And my Family
doth not thrue in knowledge & san-
ctification vnder my government as
they should. Though I know, where
many of my poore brethren lye in
want and necessitie, and some in
paine, and comfortlesse: yet I haue
not remembred to releue the one
with my almes, nor the other with
consolations: but I haue feasted my
selfe, and satisfied mine owne lusts.
I haue spent the most part of the day
in idle talke, vaine sports and exercises.
Yea, Lord, I haue, &c. * And for
all these my sins, my Conscience
cryes guilty, thy Law condemnes me,
& I am in thy hand, to receiue the
Sentence & Curse that is due to the
willfull breach of so holy a Com-
mandement. But what if I am by the
Law condemned? yet, Lord, thy
Gospell assures mee, that thy mercy
is aboue all thy workes: that thy grace
transcends thy Law, & thy good-
nesse delighteth there to reigne,

where

where sinnes doe most abound. In the multitude therefore of the Mercies and Merits of IESVS CHRIST my Saviour, I beseech thee, O LORD, (who despisest not the sighing of a contrite heart, nor desirest the death of a penitent sinner) to pardon and forgive mee all those my sinnes, and all the errours of this day, and of my whole life; and free my soule from that Curse and Iudgement which is due vnto me for them. Thou that diddest iustifie the contrite *Publican*, for foure words of confession, and receivedst the *Prodigall Child* (when he had spent all the stocke of thy grace) into favour vpon his Repentance: pardon my sinnes likewise. O Lord, and suffer mee not to perish for my transgressions. Oh spare mee, and receiue mee into thy favour againe. VVilt thou (O Lord) reject me, who hast received all *Publicans, Harlots, and Sinners*, that vpon Repentance sued to thee for grace? Shall I alone bee excluded from thy mercy? Farre be it from me to thinke so; for thou art the same God of mercy vnto mee, that thou wast vnto them, and thy compassions never faile. VVherefore, O Lord, deale not with mee after my merits, but according to thy great mercy. Execute not thy severe Iustice against me a sinner: but exercise thy long sufferance in forbearing

Rom. 5,
20.

Ezech.
33, 11.

Luke
18, 33.

Matt.
21, 31,
32.

I am. 3.
22.

Heb.
12, 24.

bearing thine owne creature. I haue nothing to present vnto thee for a satisfaction ; but onely those bloody wounds, bitter Death , and Passion, which thy blessed Son, my onely Saviour hath suffered for me. Him (in whom onely thou art well pleased) I offer vnto thee for all my finnes, wherewith thou art displeased : Him my Mediatour, the request of whose blood *speaking better things than that of Abel*, thy mercy can never gaine-say. Illuminate my vnderstanding; & sanctifie my heart with thy holy Spirit, that it may bring to my remembrance all those good and profitable lessons, which this day, and at other times, haue beene taught mee out of thy holy VVord, that I may remember thy *Commandements* to keepe them; thy *judgements* to avoid them; and thy sweet promises to relye vpon them in time of misery and distresse. And now, O Lord, I resigne my selfe to thy most holy will: O receiue me vnto thy fauour, and so draw mee by thy grace vnto thy selfe, that I may as well bee thine by loue and imitation, as by calling and creation. And giue me grace so to keepe holy thy *Sabbaths* in this life, as that (when this life is ended) I may with all thy Saints and Angels, celebrate an eternall *Sabbath of joye and praise*, to the honour of thy most glorious Name, in thy
heaven.

heavenly kingdome for evermore,
Amen.

And then calling thy Family together ; shut vp the Sabbath with the Meditations & prayers before prescribed for thy family. And the Lord will giue thy that night a more sweet & quiet rest then ordinary , and prosper thee the better in all the labours of the weeke following.

Thus farre of the ordinary Practice of Piety, both in private and publike.

Now followeth the extraordinary Practice of Piety, wherby God is glorified in our liues.

THe extraordinary Practice of Piety, consists either in Fasting, or Feasting.

1. Of the Practice of Piety in Fasting.

There are diuers kinds of fasting: First, * a constrained Fast , as when men either haue not food to eat, as in the * Famine of Samaria; or ha-ving food, canot eat it for heavinesse or sicknesse , as it befell them who where in the ^b Ship with S. Paul. This is rather Famine, than fasting.

Secondly, A naturall Fast, which we yndertake physically, for the health of our body.

bona: detrahenda sunt ergo per jejunium redundantia. de natura suo pondere fracta succumbat. Basil. Hom. 1.

* 1 Je-
junium
Coactū,
a 2. Reg.
6, 26.

b Acts
27, 33.
2 Physi-
cum.
Nihil
pericu-
losius
habitu-
dine
corporis
extremē

Third-

3 Poli-
ticum.

Thirdly, *A civill Fast*, which the Magistrate enjoyneth for the better maintenance of the *Common-wealth*; that by vsing Fish all well as Flesh, there may be greater plenty of both.

4 Mira-
culo-
sum.

Fourthly, *A miraculous Fast*, as the forty dayes Fast of *Moses*, and *Elias*, the types, and of *Christ* the *Substance*. This is rather to bee *admired*, than *imitated*.

5 Quo-
tidia-
num.

Fifthly, *A daily Fast*, when a man is carefull to vse the creatures of *GOD* with such moderation, that he is not made *heavier*, but more *cheerefull*, to serue *GOD*, and to doe the duties of his calling. This is specially to be observed of a *Ministers* and *Iudges*.

2 1 Tm.

3.3.

Tit. 2, 3.

Prov.

31. 4. 5.

6. Reli-

giousum.

2. Cor.

6, 4. 6.

Sixthly, *A religious Fast*, which a man voluntarily vndertakes, to make his body and his soule the fitter to pray more fervently vnto *GOD*, vpon some extraordinary occasion. And of this Fast onely wee are to treat. The *Religious Fast* is of two sorts; either *private* or *publike*.

I. Of a private Fast.

THAT wee may rightly performe a private Fast; foure things are to bee observed; first, the *Author*: secondly, the *time* and *occasion*: thirdly, the *manner*: Fourthly, the *ends* of private fasting.

1. Of the Author.

The first that ordained Fasting, was God himselfe in *Paradise*: and it was the first *Lavv* that God made, in commanding *Adam* to abstaine from eating the forbidden fruit. God would not pronounce nor write his *Lavv* without Fasting, & in his *Lavv* commands all his people to fast. So doth our Saviour *Christ* teach all his Disciples vnder the *New Testament* likewise. By religious Fasting a mā comes neereſt the life of * *Angels*, & to doe Gods will on earth, as it is done in heaven. Yea, Nature seemeth to teach mā this duty, in giuing him a little month, and a narrow threat: for Nature is content with a little, Grace with lesse. Neither doth Nature and Grace agree in any one act better then in this exercise of religious Fasting, for it strengthneth the memory, & cleareth the minde, illuminateth the understanding, and bridleth the affections, mortifieth the flesh, & preserved chastity; preventeth sicknesse, & continueth health; it delivereth from evils, and procureth all kind of blessings.

By breaking this fast, the Serpēt overthrew the first *Adam*, so that hee lost *Paradise*: But by keeping a Fast; the second *Adam* vanquished the

serpent homini dedit. Quamdiu jejunavit *Adam*, in *Paradiso* fuit; comedit, & ejectus est. Hieron.

b Ieju-
nium in
Paradi-
so præ-
scriptū
est: re-
verere
igitur
jejunii
canitiē,
Basil.
Hom. c.
de je-
jun.
Exod.
19. 1.
Lev. 23.
Matt. 6,
17, &
9. 10.
Qui je-
junat,
Angelo-
rum vi-
tam vi-
vit, &
cum
paucis-
simis
conten-
tus est;
similitu-
dine cū
illis al-
fotia-
tur, Ba-
sil. Hom.
de je-
jun.
Natura
os Par-
vum, &
guttur

Serpent.

Serpent, and restored vs into Heaven. Fasting, was she who covered Noah safe in the Arke, vvhom Intemperance vncouered, and left stark naked in the vineyard. By fasting, Lot quenched the flame of Sodom, whom drunkenness scorched with the fire of Incest. Religious fasting, and talking with God, made Moses face to shine before men, when Idolatrous eating & drinking caused the Israelites to appeare abominable in the sight of God. It rapt Elias in an Angelicall Coach to Heaue: when voluptuous Ahab was sent in a Bloody Chariot to Hell. It made Herod beleue that Iohn Baptist should liue after death by a blessed Resurrection: when after an intemperate life, hee could promise nothing to himselfe, but eternall death and destruction. O diuine Ordinance of a diuine Author!

2. Of the Time.

Præceptum esse Ieiunium video, quibus autem

The holy Scriptures appoints no Time vnder the New Testament to fast: but leaues it vnto Christians owne free choyce: Rom. 14. 3. 1. Cor. 4. 7. to fast as occasion shall bee offered

diebus non oporteat jejunaire, & quibus oporteat, præcepto Domini vel Apostolorum non inuenio definitum. Aug. ad Cass. Ian. Ep. 86. Indifferenter jejundandum, ex arbitrio; non ex imperio novæ disciplinæ, pro temporibus, & causis vniuscujusque, Tert. advers. Psych. Mont. hæreticus primus erat, qui jejuniorum leges præscripsit, Enseb. Eccl. hist. lib. 5. c. 18. ex Apol.

vnto

vnto them, *Matt. 9. 15.* As when a man becomes an humble and earnest suiter vnto God for the pardon of some grosse sinne committed; or for the prevention of some sinne, wherevnto a mā feeles himselfe by *Satā* sollicitated, or to obtaine some speciall blessing which hee wants: or to avert some Iudgement which a man feares, or is already fallen vpon himselfe or others, or lastly, to subdue his flesh vnto his spirit, that hee may more cheerefully powre forth his soule vnto God by prayer. Vpon these occasions a man may fast a day or longer, as his occasion requires, and the constitution of his body, and other needfull affaires will permit.

3. Of the manner of a private Fast.

The true manner of performing a Private Fast, consists partly in outward, partly in inward actions.

The outward actions are, to abstaine for the time that wee fast, first from all worldly businesse and labour, making our fasting day, as it were a Sabbath day, *Levit. 23, 28.* For worldly businesse will distract our minds from holy devotion.

Secondly, from all manner of food, yea from a bread and water, so farre as health will permit, 1. That so wee may acknowledge our owne indig-

Y

nity,

a *Lev.*
23, 32.
Iosh. 6,
7.
2, *Sam.*
3, 3.
b *Hist.*
4, 16.

c *Luke*
23, 28,
56.
Isa. 1,
14, and
1, 15.
d 2, *Sā,*
3, 35.
Ezra.
10, 6.
Dan.
10, 3.
Ester. 4,
16.
Acts
9, 9.

nity, as being unworthy both of life and all the *meanes* for the maintenance thereof. 2. That by afflicting the body, the soule which followeth the *Constitution* thereof, may bee the more *humbled*. 3. That so wee may take a godly *evenge* vpon our selues, for abusing our *liberty* in the vse of Gods creatures. 4. That by the *hunger* of our bodiet, through want of those *earthly things*, our Soules may learne to hunger more eagerly after *spirituall* and heavenly food. 5. To put vs in minde, that as we abstaine from food, which is lawfull, so wee should much more abstaine from *Sinne*, which is altogether *unlawfull*.

Thirdly, from good and costly *apparell*; that as the abuse of this puffes vs vp with *pride*: so the laying aside of their *lawfull* vse may witnesse our *humility*. And to this end in ancient times they vsed (especially in publicke fasts) to put on *Sackecloth*, or other *corse* apparell. The equity hereof still remaineth; especially in publicke fasts: at what time to come into the Assembly with *starched bands*, or *steept haire*; *braide* apparell, and decked with *flowers* or *perfumes*, argueth a soule that is neither humble before God, nor ever knew the true vse of so holy an exercise.

Fourthly, from the full measure of *ordinary sleepe*: That thou maist cha-

e 2 Cor.

7. 11.

f Quid

prodest

vacuare

corpus

ab escis,

& ani-

muu re-

plere.

pecca-

tis

Aug. de

temp.

Serai.

46.

g Exod.

33. 5. 6.

h Hest.

4. 1. 2.

Iohn. 3.

5. 6.

Isa. 1.

13.

Mat.

11. 21.

i 2. 53.

12. 16.

Isa. 1.

13.

Hest.

4. 3.

2. The
consists in
1. Repen

way also *humble* thy body , and that thy soule may *vouch* and *pray* , to bee prepared for the comming of *Christ*. And if thou wilt breake thy sleepe early & lately for *vordly* gaine, how much more shouldest thou doe it for the *Service of God*? And if *Ahab* (in imitation of the godly) did in *his fast* lye in *sackecloth* , to breake his sleepe by night ; what shall we thinke of those who on a *Fasting day* will yeeld themselves to sleepe in the open *Church*?

1. *King.*
21, 27.

Fifthly, & lastly, from all *outward pleasures* of our senses. So that as it was not the *throat* onely that *sinned*, so must not the throat onely be *punished*: and therefore we must endeavour to make our *Eyes* (as at all times, so especially on that day) to fast from *beholding vanities*: our *Eares* from hearing *mirth* or *musicke* , but such as may mooue to *mourne* : our *Nostrils* from *pleasant smells* , our *Tongues* from *lying* , *dissembling* and *slandering* : yea , the use of the *Marriage-bed* must be omitted in a religious reverence of the *Divine Majesty*: That so *nothing* may hinder our true *humiliation*, but that all may be *signes* that we are *unfainedly* hūbled. Thus much of the *outward māner*.

a Si sola gula peccavit, sola jejundet, & sufficit. Si vero peccaverunt & membra cetera, cur non jejundet & ipsa. Bern. Serm. Quadrag.

2. The *inward manner* of *Fasting* consists in two things.

1. *Repentance*. 2. *Prayer*.

Repentance, hath two parts.

I. *Penitency* for sinnes past.

II. *Amendment* of life in time to come.

This *Penitency* consists in three things. First, an inward *insight* of sinne, and *sense* of misery. Secondly, a *bevvailing* of thy vile estate. Thirdly, an *humble* and *particular confession* of all thy knowne sinnes.

I. *Of the inward insight of sinne, and sense of misery.*

This *sense* and *insight* will bee effected in thee. First, by considering thy sinnes, especially thy grosse sinnes, according to the *Circumstances* of the *time* when, *place* where, *manner* how, and *Person* with whom it was committed. Secondly, the Majesty of GOD against vvhom it was done; and the *rather*, because thou *diddest* such things against him since hee became a *Father* vnto thee, and bestowed so many *suueed Blessings* in bountifull manner vpon thee. Thirdly, in considering the *curfes* which God hath threatned for thy sinne: how grievously God hath plagued others for the *same* fault, & how that no *meanes* in Heaven or Earth could deliver thee from being *eternall damned* for them: had not the *Sonne* of God so lovingly dyed for thee. Lastly, that if God *loues* thee, he must *chasten* thee ere it bee long, with some grievous *affli-*

μετα-
μέ-
λεια.
μετα-
νοια.

tion vnlesse thou doest prevent him by speedy and vnfained repentance. Let these and the like considerations sopricke thy Heart with sorrow, that melting for remorse within thee, it may bee dissolved into a Fountaine of teares, trickling downe thy mournfull cheekes. This mourning is the beginning of true Fasting: and therefore oft times a put for fasting, the first and principall part, for the vvhole action.

2. Of the bevvayling of thine owne estate.

Bevvayling, or lamentation, is the pouering out of the inward mourning of the heart, by the outward meanes of the voyce, and teares of the eyes. VVith such filiall earnestnesse & importunitie in prayer, is our heavenly Father well pleased. Nay, when it is the fruit of his Spirit, and the effect of our faith, hee cannot bee displeased with it. For if hee heard the moanes which extremitie wrung from Ismael & Hagar: and heareth the cry of the young Ravens, and roaring of Lyons, how much rather will hee heare the mournfull lamentation which his owne children make vnto him in their misery?

3. Of the humble confession of sinnes.

In this action thou must deale plainly with God, and acknowledge all the sinnes thou knowest, not onely in

a Matt.
9, 15.

Can the
Childre
mourne?

then

shall

they

fast.

And

Marke

and

Luke

for

mourne

haue

fast.

Exem-

ples,

Psal. 6,

and 22,

and 38,

and 39,

and Je-

remies

Lamēt.

Joel 2,

12. 17.

Ier. 32,

18, 19,

20.

Gen. 11,

17.

Iob 39,

3,

Pf. 147.

Pf. 104,

11.

1. Sam.
7.
Ezech.
9, &c.
Dan. 6.
Neh. 1.

Prov.
28, 13.
Ps. 91.
3. &c.
Ps. 51, 4.

1. Joh. 1.
7, 9.

generall, but also in particular. This hath beene the manner of all Gods children in their Fasts: First, because that without *Confession* thou hast no *promise* of mercy, or *forgiuenesse* of sinnes. Secondly, that so thou mayest acknowledge God to bee *just*, and thy selfe *unrighteous*. Thirdly, that by the *numbring* of thy sinnes, thy heart may bee the more *humbled* and pulled downe. Fourthly, that it may appeare, that thou art *truly penitent*: for till God hath given thee grace to repent, thou wilt bee *more ashamed* to *confesse* thy fault, than to *commit* thy sinne. The *plainer* thou dealest in this respect with God, the more *graciously* will God deale with thee: for if thou doest *acknowledge* thy sinnes, God is *faithfull* and *just* to *forgiue* thee thy sins, & the blood of Iesus Christ his Sone shall *cleanse* thee from all thy sinnes.

To helpe thee the better to performe these *three parts* of penitence, thou mayest diligently reade such Chapters and portions of the holy Scriptures, as doe chiefly concerne thy particular sinnes: that thou mayest see Gods Curse and Iudgements on others for the like sinnes, and bee the more *humbled* thy selfe.

Thus farre of the first part of *Repentance*, which is *penitency*.

The other part, which is *Amendment of life*, consists first, in devout

Prayer

Prayer; secondly, in devout actions.

This devout Prayer, which we make in time of fasting, is either *deprecation of evill*, or *craving of needfull good things*.

Deprecation of evill is, when thou beseechest GOD for Christ thy Mediators sake, to pardon vnto thee those finnes which thou hast confessed, and to turne from thee those Iudgements which are due vnto thee for thy sins: And as Benhadad; because hee heard that the King of Israel was mercifull, prostrated himselfe vnto him with a Rope about his necke; so because thou knowest that the King of heave is mercifull, cast downe thy selfe in his presence, in all true signes of humiliatiō, (especially, seeing hee calleth vpon thee to come vnto him in thy troubles:) and doubtlesse thou shalt find him most mercifull.

The *Craving of needfull good things*, is, First, a fervent and faithfull begging of God, to seale by his Spirit in thy heart, the assurance of the forgiveness of all thy finnes. Secondly, to renevv thy heart by the holy Ghost, so that sinne may daily decay, and righteousness more and more encrease in thee. Lastly, in desiring a supply of faith, patience, chastity, and all other graces which thou wantest: & an increase of those which GOD of his mercie

δεν-

σις.

πρὸς-

εὐχῇ.

1. King.

20, 31.

Psalm.

50, 15.

Phil.

4, 6.

41, Ti.

mot. 5, 5:

b Ion.
 3. 8. 10.
 Pulchrū
 est cor-
 poris
 jejuniū,
 cum sit
 animus
 à vitiis
 jejunos.
 Hic. ad
 Celant.
 Epi. 14.
 Jejuna
 à malis
 actibus,
 abstine-
 à malis
 sermo-
 nibus,
 contine
 à cogi-
 tationi-
 bus pes-
 simis.
 Cyril.
 in Lev
 Ca. 10.
 Isa. 58,
 2. &c.
 Zach.
 7. 1. 7.
 Non
 possum
 ferre
 iniqui-
 tatem
 & inter-
 dictio-
 nem,
 Isa. 1,
 23.
 * Quid
 prodest
 jejunare

corpus abstinentia, si animus intumescit superbia? Vi-
 num non bibere, & ira inebriari? Carnibus non vesci,
 & de ore omni esca sordidius egredi maledictum aut
 mendacium? *Man. Epist.*

hath bestowed vpon thee already.

Thus farre of prayer in Fasting.

The devout actions in fasting are two. First, *Avoiding evill.* Secondly, *Doing good.*

1. Of avoyding evill.

The *Abstinence from evill*, is that which is chiefly signified by the *Abstinence from food, &c.* and is the chiefe end of fasting, as the *Ninivites* very well knew. *A day of b Fast, and not fasting from sinne.* the Lord abhorreth. It is not the vacuity of the stomacke, but the puritie of the Heart that GOD respecteth: If therefore thou wouldest haue GOD to turne frō thee the *evill of affliction*; thou must first turne away from thy selfe the *evill of transgression.* And without this fasting frō *evill*, thy *Fast* savours more noysome to GOD, than thy *breath* doth to *Man.* This made GOD so often to reject the *Fast* of the *Iewes.* And as thou must endeavour to avoyde all sinne: so especially that *sinne*, whereby thou hast provoked GOD either to *shake* his Rod at thee, or already to lay his chastening hand vpon thee. And doe this with a resolution, by the assistāce of Gods grace, never to commit those sinnes againe.

* For what shall it profit a man, by

Absti.

Abstinence to humble his *Body*, if his *Minde* swell with *Pride*? Or to forbear *VVine* and strong *Drinke*, and to bee drunke with *VVrath* and *Malice*? Or to let no *flesh* goe into the belly: when *Lyes*, *Slanders*, and *Ribauldry* (which are worse then any meate) comes out of the mouth? To abstaine from *meat*, & to doe *mischiefe*, is the *Diuels fast*, who doth *evill*, and is ever *hungry*.

2. Of doing good *uorkes*.

The good *uorkes*, which as a *Christian* thou must doe every day, but especially on thy *fasting day*, are either the *uorkes of Piety to God*, or the *uorkes of Charity towards thy brethren*.

First, the *uorkes of Piety to God*, are the *practice* of all the former duties, in the *sincerity* of a good *Conscience*, and in the sight of *God*.

Secondly, the *uorkes of Charitie towards our Brethren* are, *b* *forgiving wrongs*, *remitting debts* to the poore, that are not well able to pay; but especially in *giving almes* to the poore, that want reliefe and sustenance. Else wee shall, * *vnder pretence of godlinesse*, *practise miserableness*, like those, who will pinch their owne bellies, to befraud their labouring ser-

a Qui
cibus
absti-
nent,
& mala
agnor,
dæmo-
nes imi-
tantur,
quibus
culpa
adest,
& cibus
deest.
Isidor.

† Vis o-
ratio-
nem
tuam
volare
ad cœ-
lum?
Fac illi
duas a-
las, Ie-
junium,
& Elee-
mosy-
nam,
Aug.
b Isa.
58, 6.
Ec.
Zach.

7, 9, 10.

* Qui jejuna ut parcat, non ad Dei gloriam jeju-
nat sed substantiæ suæ parcat. Chrysost, in Mat.

vants of their due allowance. As
 a therefore Christ joyned Fasting,
 Prayer, & Almes, together in Pre-
 cept: so must thou joyne them toge-
 ther, like ^b Cornelius, in practice: And
 therefore bee sure to give at the least
 so much to the ^c poore on thy Fasting
 day, as thou wouldest haue spent in
 thine *owne* dyet; if thou haddest not
 fasted that day. And remember, that
 hee that *forveth* plenteously, shall reape
 plenteously, 2. Cor. 6, 9. and that this is a
 speciall *forving* day. Let thy Fasting so
 d afflict thee, that it may refresh a
 poore Christian; and rejoyce that thou
 hast dined and supped in another, or ra-
 ther that thou hast feasted hungry Christ
 in his poore members.

In giving almes, obserue two things:
 first, the Rules: secondly, the Re-
 vwards.

I. Rules in giving of Almes, and
 doing good vorkes.

I. They must be done in obedience
 of GODS Commandements: Not be-
 cause wee thinke it to be good, but
 because God requireth vs to doe such
 and such a good deed: for such obe-
 dience (1. Sam. 15, 22,) of the worker,
 God preferreth before all Sacrifices,
 and the greatest vworke.

II. They

a Mat.

6.

b Acts

10, 20.

c Non

Deo, sed

sibi je-

junat,

qui quæ

ad tenu-

pue sub-

trahit:

non in-

opibus

subira-

bit, sed

ventri-

postmo-

dū offe-

renda

culto-

dir,

Greg. in

Past.

cap. 44.

d Ieju-

nium

ruum te

caltigar,

sed alte-

rum læ-

tificat,

Aug.

Serm. de

temp.

64.

Accipiat

esuriens

Christus

quod je-

junans minus accipit Christianus,

Aug. de temp. Ser.

157. Beatus qui jejunat ut alar pauperem: imitatur e-

nim Christum, qui animam suam posuit pro fratribus

suis. Cyrill. in Lev. lib. 10.

II. They must proceed frō ^a Faith, else they cannot please God: nay, without faith the most specious workes are but ^b shining sinnes and Pharisees Almes.

^a Heb. 11, 6.
^{Rom.} 14, 23.
^b Splendida peccata.
^{Aug.}

III. Thou must not thinke by thy good VVorkes and Almes, to merit Heaven; for in vaine had the Sonne of God shed his blood, if Heaven could haue beene purchased either for money or meate. Thou must therefore seeke Heavens possession by the purchase of Christs blood, not by the merits of thine owne workes. For ^c eternall life is the gift of God throug Iesus Christ: Yet every true Christian that beleeueth to bee saved, and hopes to come to Heauen, must doe good workes (as the Apostle saith) for necessary vses, which are foure:

^c Rom. 6, ult.

First, that ^d God may be glorified. Secondly, that thou mayest shew thy selfe ^e thankfull for thy Redemption. Thirdly, that thou mayest ^f make sure thine Election unto thy selfe. Fourthly, that thou mayest ^g vvin others, by thy holy devotion, to thinke the better of thy Christian profession. And for these vses wee are said to be ^h Gods vvorkemanship, created in Christ Iesus unto good vvorkes, and that God hath ordained vs to vvalke in them.

^d 1 Cor. 10, 31.
² Cor. 8, 19.
^{Phil.} 1, 11.
^e Luke 1, 74, 75.
^f 2. Pet. 1, 10.
^g Mat. 5, 16.
^{Isa.} 61, 9.
^h Eph. 2, 10.

IV. Thou must not giue thine Almes to impudent Vagabonds, who liue in willfull idlenesse & filthi-
nesse,

nesse, but to the *Religious* and *honest* poore, who are either sicke, or so old, that they cannot worke; or such who worke, but their worke cannot competently maintaine them: Seeke out these in the *backe-Lanes*, & relieue the. But if thou meetest one that asketh an Almes for Iesus sake, and knowest him not to bee vnnworthy, deny him not: for, it is better to giue vnto ten Counterfeits, than to suffer Christ to goe, in one poore Saint, *unrelieved*. Looke not on the *Person*, to giue thine Almes, but vnto Christ, in the party.

2. *Of the reuward of Almes-deeds, and good vorkes.*

i Dan.
4, 27.

1. *Almes* are a speciall meanes to moue GOD in mercy to turne away his i temporall Iudgements from vs; when we by a true Faith (that sheweth it selfe by such fruits) doe returne vnto him.

k Luke
6, 35, 36.

2. Mercifull *Almes-givers* k shall bee the Children of the Highest, and bee like God their Father, who is the Father of Mercies. They shall be his m Stevards, to dispose his goods; his Hands, to distribute his Almes. And if it bee so great an Honour, to bee the Kings Almner; how much greater is it to bee the God of Heavens *Almes-giver*?

l 2, Cor.
1, 3.
m Luke
16, 1.

3. VVhen all this vworld shall forsake

fa
o
th
o
ta
th
C
an
9
lec
M
wh
loft
gre
to
giv
fast
7
me
(for
God
ligio
in it
but
to w
Fast
Fi
Spiri
bodie
doe t
ling.

fake vs, then onely good *vvorks*, and good *Angels* shall accompany vs, the one to ⁿ receive their *revvard*, the other to deliver their ^o charge.

2. Liberalitie in Almes-deeds is our p^surest *fundation*, that *vve* shall obtaine in eternall life a liberall reward through the *Mercie* and *Merits* of *Christ*.

Lastly, by Almes-deeds wee feed and releue *Christ* in his *Members*: and q *Christ* at the last day will acknowledge our *loue*, and revvard vs in his *Mercie*: and then it shall appeare, that what wee gaue to the poore, was not lost, but *lent unto the Lord*. VVhat greater motiues can a *Christian* wish, to excite him to bee a libera^l Almes-giver? Thus farre of the *Manner* of fasting. Now followeth the *End*.

3. Of the Ends of Fasting.

The true *Ends* of *Fasting* are not to merit *Gods* favour or eternall life, (for that wee haue only of the gift of *God* through *Christ*) nor to place *Religion* in bodily abstinence: for fasting in it selfe is not the *vvorship* of *God*, but an *helpe* to further vs the better to worship *God*. But the true ends of *Fasting* are three.

First, to subdue our ^s flesh to the *Spirit*, but not so to ^t weaken our bodies, as that wee are made vnfit to doe the necessary duties of our calling. A good man (saith *Salomon*) is

merci.

1 Apoc.

14. 13.

2 Luke

16. 23.

Pf. 91,

11.

Heb. 1,

14.

p 1, Ti-

moth. 6,

19.

q Mat.

25.

r Prov.

19. 17.

f Efd.

8. 21.

1. Cor.

9. 27.

t 1, Ti-

moth.

5. 24.

Ieiuniū

oratio-

nem ro-

borat,

oratio

sancti-

cat jeju-

nium.

Bern.

serm. de

Ieju n.

mercifull to his Beast, Proverb. 12.20.
much more to his *ovne body*.

Secondly, that wee may more devoutly contemplate Gods * Holy VVill, and fervently powre forth our soules vnto him by prayer: for as there are some kind of *Diuels*, so there are also some kind of sinnes, which cannot bee subdued, but by *Fasting* joyned vnto *Prayer*, Matth. 17.22.

Thirdly, that by our *serious humiliation*, and *iudging* of our selues, wee may escape the *Iudgement of the Lord*: not for the merit of our fasting (which is none) but for the mercy of God, who hath promised to remooue his iudgements from vs, whee wee by fasting doe vnfaignedly humble our selues before him. And indeed no Child of God ever *conscionably* vfed this holy *Exercise*, but in the end hee obtained his request at the hand of GOD both in receiving graces which hee wanted, as appears in the examples of *Annah*, *Iehosaphat*, *Nehemiah*, *Daniel*, *Esdras*, *Hester*, as also in turning away Iudgements, *threatned* or *false* vpon him: as may be seene in the Examples of the *Israelites*, *Ninivites*, *Rehoboam*, *Ahab*, *Ezechias*, *Manasses*. Hee who gaue his deare Sonne from Heaven to the death, to ransom vs when wee were his enemies;

thinks

* *Joel*

1.17.

Neh.

1.4.

Luke

2.37.

1. *Cor.*

7.5.

a *Joel* 2,

18.19.

1. *Co.*

11.31.

b 1.54.

1.

c 2.

Chr. 20.

d *Neh.*

1.

e *Dan.*

6.

f *Bsd* 8.

23.

g *Hest.*

4.

h 1.

Sam.

7.6.

i *Leuah*

3.

k 2.

Chro.

12.5,7.

l c.

11.

Kin. 21.

m 2.

Chro.

32.16.

n 2.

Chro.

33.18.

19.

thinkes nothing too deare on earth,
to bestow vpon vs, when wee humble
our selues, being made his reconciled
friends & children.

Thus farre of the *private Fast*.

2. Of the *publike Fast*.

A *Publike Fast* is, whē by the ^a Au-
toritie of the *Magistrate*, either
the whole *Church*, within his Domi-
nion, or some *speciall Congregation*
(whom it concerneth) doe assemble
themselues together, to performe
the fore-mentioned *duties of Humi-*
liation, either for the remooving of
some *publike calamitie* threatned,
or already inflicted vpon them, as the
sword, invasion, famine, pestilence, or
other fearefull sickenesse: or else for
the obtaining of some *publike blessing*,
for the good of the *Church*: as to
craue the assistance of his *Holy Spirit*,
in the *Election and Ordination* of fit &
able *Pastours*, &c. or, for the tryall of
Truth, and execution of iustice, in mat-
ters of difficulty and great impor-
tance, &c.

VWhen any euill is to bee remoou-
ed, the *Pastours* are to lay open
vnto the people, by the evidence of
Gods *VWord*, the sinnes which were the
speciall causes of that calamity: call
vpon them to repent, & publish vnto
them the mercies of God in Christ,

170

vpon

a *Iona*
3. 7.
2, *Chro.*
20. 3.
Ezra.
8, 21.

b 1, *Sam.*
7, 5, 6.
Joel 2,
15.
2, *Chr.*
20.
Ierem 3.
Hest. 4.

c *Exod.*
19.
*Esdra*s
8.
Acts 1,
13, 14.

d *Joel*
1, 14.
Neh. 8.

upon their *Repentance*. The people must heare the voyce of Gods Messengers with hearty sorrow for their sinnes, earnestly begge pardon in Christ, and promise vnfained amendment of their life. VVhen any blessing is to bee obtained, the Pastors must lay open to the people the necessity of that blessing, & the goodnesse of God who giveth such Graces for the good of Mē. The people must devoutly pray vnto God for bestowing of that Grace, and that hee would blesse his owne *meanes* to his owne glory, and the good of his Church. And when the Holy Exercise is done, let every Christian haue a speciall care, according to his *abilitie*, to Remember the poore. And whosoever (when just occasion is offered,) useth not this Holy Exercise of *Fasting*, hee may justly suspect, that his heart never yet felt the power of true Christianity.

So much of *Fasting*. Now followeth the Exercise of holy *Feasting*.

*Of the Practice of Piety in
Holy Feasting.*

Holy *Feasting* is a solemne *Thanksgiving* (appointed by Authority) to bee rendred vnto GOD on some speciall day, for some extraordinary Blessings or Deliverances received. Such, among the *Iewes*, was the *Feast*
of the

e Isa.

58.7,

19.

2, Cor.

9.1.

Gal.2,

10.

of the *Passeover*, to remēber to praise GOD for their deliverance out of *Egypt*s bondage : or the *Feast of Purim*, to giue thanks for their deliverance from *Amans Conspiracy*. Such amōgst vs, are the fifth of *August*, to praise GOD for delivering our Gracious King frō the bloody Cōspiracy of the traiterous *Govuries*: And the fifth of *Novemb.* to praile God for the deliverance of the King, & the vvhole State, from the *Popish Gunne-powder Treason*. Such Feasts are to bee celebrated by a publike rehearsall of those speciall benefits, by spirituall *Tsalmes*, and *Dances*, by mutuall feasting, & sending presents every man to his neighbour, and by giuing gifts to the poore.

Exod.

12, 15.

Hester.

9. 19.

21.

But forasmuch as the benefit of our *Redemption* was the greatest that *Man* needed from *God*, or that *God* ever bestowed vpon *Man* : and that the *Lords Supper* is left by our *Redeemer*, as the chiefest memoriall of our *Redemption*, every Christian should account this *holy Supper* his chiefest and ioisfullest *Feast* in this *VVorld*. And seeing that as it ministreth to vvorthy partakers the greatest assurāce which they haue of their *Saluation*; so it pulleth temperall Iudgements on the *Bodies*, and (without repentance) *Eternall Damnation* on the *Soules* of them who receiue it *vvorthily*. Let vs see how a Christian may best fit

himselfe to bee a due partaker of so holy a Feast ; and to bee a vvorthy Guest at so sacred a Supper.

Meditations concerning the due manner of practising Tiety, in receiving the holy Supper of the Lord.

2, Theff.
1, 11.
Col. 1,
11.
Luke
20, 35.
Apoc.
3, 4.

THough no man living is of himselfe worthy to bee a guest at so holy a Banquet; yet it pleaseth God of his grace, to accept him for a vvorthy receiver, who endeavoureth to receive that holy Mystery, with that competent measure of reverence that hee hath prescribed in his word.

Hee that would receive this Holy Sacrament with due reverence, must conscionably performe three sorts of duties. First, those vvhich ought to bee done before hee receiveth : Secondly, those that are to be done in the receiving: Thirdly, those that are to bee done after that he hath received the Sacrament. The first is called Preparation: the second Meditation: the third, Action or Practice.

Of Preparation.

That a Christian ought necessarily to prepare himselfe before hee presume to bee a partaker of the holy Communion, may evidently appeare by five reasons.

First.

First, because it is GODS Commandement: For if hee commanded vnder the paine of Death, that none vncircumcised should eate the Paschall Lambe; nor any circumcised vnder fourteen *Dayes preparation*: how much greater preparation doth hee require of him that comes to receiue the Sacrament of his *Body and Blood*? which as it *succeedeth*, so doth it exceed by many degrees the Sacrament of the *Passeouer*.

Exo. 12,
48.

Exo. 12,
6.

Secondly, because the *example of Christ* teacheth vs so much: for hee *washed* his Disciples feete, before hee admitted them to eate of his Supper, Signifying, how thou shouldst lay aside all *unpurenesse of heart*, and *uncleanesse of life*, and bee furnished with *Humility and Charitie*, before thou presumest to taste of his holy Supper.

John 13,
5.

Thirdly, because it is the counsell of the Holy Ghost: *Let every man examine himselfe, and so let him eate, &c.* And if a man, when he is to eate with an *earthly Prince*, must consider diligently *vwhat is before him*; and put a *knife to his throate*, rather than commit any *rudenesse*: How much more oughtest thou to prepare thy soule, that thou mayest behaue thy selfe with all feare and reverence, when thou art to feast at the holy Table of the *Prince of Princes*?

1. Cor.
11, 28.

Pro. 23,
1, 2.

Fourthly, because it hath beene ever the practice of all Gods Saints, to vse holy preparation, before they would meddle with *Divine mysteries*: *David* would not goe neere to Gods *Altar*, till hee had first *washed his hands in innocēcie*: Much lesse shouldst thou, without due preparation, approach to the *Lords Table*. *Abimelech* would not giue, nor *David* and his men would not eat the *Shewbread*, but on condition that their *vessels were Holy*: how much lesse shouldst thou presume to eat the *Lords bread*, or rather the *Bread which is the Lord*, vnlesse the vessell of thy heart bee first cleansed by repentance? and if the Lord required *Ioshua* (as hee had done *Moses before*) to put of his *Shoes*, in reverence of his Holinesse, who was present in that place, where hee appeared with a *svord* in his hand; for the destruction of his enemies, how much rather shouldst thou put off all the *Affections* of thine earthly conversation, when thou comest neere that place, where *Christ* appeareth to the eye of thy faith, with *wounds in his hands and side*, for the redemption of his Friends? And for this cause it is said, *That the Lambes VVife hath made her selfe ready for his marriage*. Prepare therefore thy selfe, if thou wilt in this life bee *betrothed vnto Christ* by *Sacramentall Grace*; or

in Hea.

Psalms.
26, 6.

1, Sam.
21, 4.

Exod.
3, 5.
Iosh. 5,
15.

Apoc.
19, 7.

in Heaven married unto him by eternall glory.

Fifthly, because that God hath ever smitten with fearefull Iudgements, those who haue presumed to vse his holy Ordinances without due feare & preparation. GOD set a flaming sword in a Cherubins hand, to smite our first Parents, being defiled with sinne, if they should attempt to goe into *Paradise*, to eat the Sacrament of the *Tree of life*; Feare thou therefore to bee smitten with the sword of Gods vengeance, if thou presumest to goe into the Church with an impenitent heart to eat the Sacrament of the *Lord of life*. God smote 50060 of the *Bethshemites* for looking irreverently into his Arke; and killed *Vzza* with sudden death, for but *rash touching* of the Arke; and smote *Vzziah* with a *Leprosie* for meddling with the Priests Office, which pertained not vnto him. The feare of such a stroake made *Ezechias* so earnestly to pray vnto God, that hee would not smite the people that wanted time to prepare themselves as they should, to eat the *Passeover*. And it is said, that the Lord heard *Ezechiah*, and healeth the people: Intimating, that had it not beene for *Ezechiah's* Prayer, the Lord had smitten the people, for their want of due preparation. And the man, who came to the Marriage

Gen. 3.

1. Sam.

6. 19.

2. Sam.

6. 6. 7.

2. Chro.

26. 18.

7c.

2. Chro.

30. 18.

19.

1, Cor.
11, 30.

1, Cor.
11, 29.

Verf.
27.

Mat. 27,
35.

Num.
9, 13.

Feast without his VWedding Garment, of examining of himselfe, was examined of another, and thereupon bound hand and foot, and cast into utter darkenesse Matt. 22. 13. S. Paul tels the Corinthiens, that for want of this preparation, in examining and judging themselves before they did eate the Lords Supper, GOD had sent that fearefull sickenesse amongst them; whereof some were then sicke, others vveake, and many falne asleepe; that is, taken away by temporall death. Insomuch, that the Apostle saith, that every unworthy Receiver eate his owne Iudgement: temporall if hee repents, eternall if hee repents not: and that in so haynous a measure, as if hee were guilty of the very Body and Bloud of the Lord, whereof this Sacrament is a holy signe and Seale. And Princes punish the indignity offered to their great Seale, in as deepe a measure, as that which is done to their owne Persons, whom it representeth. And how haynous the guiltinesse of Christs Bloud is, may appeare by the misery of the Iewes, ever since they wished his Bloud to bee on them and their Children. But then thou wilt say: it were safer to abstaine from comming at all to the Holy Communion. Not so: for GOD hath threatned to punish the villfull neglect of his Sacraments, with eternall damnation both of Body and

and Soule. And it is the *Commandement of Christ, Take, eate, doe this in remembrance of mee*: and hee will haue his Commandement vnder the penalty of his Curse, obeyed. And seeing that this Sacrament was the *greatest token of Christs loue*, which hee left at his end to his friends, whom hee loved to the end; therefore the neglect and contempt of this Sacrament must argue the *contempt & neglect of his loue & bloud-shedding*: then which, no sinne in Gods account can seeme more *hainous*. Nothing hinders why thou mayest not come freely to the Lords Table, but because thou haddest rather want the loue of God, then leaue thy filthy finnes. O come, but come a guest prepared for the Lords Table, seeing they are *blessed, vho are called to the Lambes Supper*. O come, but come prepared: because the *efficacy* of this Sacrament is received according to the *proportion* of the Faith of the Receiver.

This preparation consists in the serious consideration of three things. First, of the *VVorthinesse of the Sacrament*, which is tearmed to *discerne the Lords Body*. Secondly, of thine *owne unworthinesse*, which is to judge thy selfe. Thirdly, of the *meanes* whereby thou mayest become a *worthy fidel communicantium*. *Origen.*

Heb. 2,
9.
Matt.
16.
1, Cor.
11.
Iohn
13, 1.

Heb. 10,
28, 29.

Apoc.
19, 9.
Efficacia Eu-
chari-
stiae non
æquali-
ter se
habet
quoad
omnes
fideles,
sed pro
ratione

receiver,

receiver, called *Communication of the Lords Body.*

1. Of the vworthinesse of the Sacrament.

THe *vworthinesse* of this Sacrament is considered three wayes: First by the *Majesty* of the *Author* ordaining. Secondly, by the *preciousnes* of the *parts* whereof it consisteth. Thirdly, by the *Excellency* of the *Ends* for which it was ordained.

1. Of the Author of the Sacrament.

The *Author* vvas not any *Saint* or *Angel*: but our *Lord Iesus*, the eternall *Son of God*. For it pertaineth to *Christ* onely vnder the *New Testament*, to institute a Sacrament, because hee onely can *promise* and *performe* the *Grace* that it *signifieth*. And wee are charged to *heare no voyce but his* in his Church. How sacred should wee esteeme the *Ordinance* that proceedeth from so *Divine* an *Author*?

2. Of the parts of the Sacrament.

The parts of this blessed Sacramēt are three. First, the *Earthly signes* signifying: Secondly, the *Divine VWord* sanctifying: Thirdly, the *Heavenly graces* signified.

First,

Mat.
27.5.

First, the *Earthly signes* are *Bread & Vine*, 1. *Cor.* 11, 23. &c. *Prov.* 9. 6. in number *two*, but *one* in use.

Secondly, the *divine VWord*, is the *VWord* of *Christs institution*; pronounced with *Prayers* and *blessings*, by a *lawfull Minister*: *Heb.* 5. 4. *Num.* 16. 40. 1. *Cor.* 10. 16. The *Bread* and *Vine* without the *VWord* are nothing, but as they were before; but when the *VWord* commeth to those *Elements*, then thy are made a *Sacrament*; and God is present with his owne *Ordinance*, and ready to *performe* whatsoever he doth promise. The *Divine vwords* of blessing do not *change* or *annihilate* the * *substance* of the *bread* and *vine*: (for if their substance did not remaine, it could bee no *Sacrament*:) but it changeth them in use & in name. For, that which was before but common bread and wine to nourish mens Bodies, is, after the blessing destinated to an holy use, for the feeding of the *Soules* of *Christians*. And where before they were called but *Bread* and *Vine*, they are now called by the name of those *Holy things* which they signifie, *The Body* and *Bloud* of *Christ*: the better to draw our minds from those *outward Elements*,

Eucha-
ristiz
sacra-
mentum
non de
aliorum
manu
quam
præsi-
dentium
sumi-
mus.
Tert.
lib. de
Coron.
cap. 3.
* Qui
est a
terra
panis
ferci-
piens
vocatio-
nem Do-
mini
non jam
commu-
nis pa-
nis est,
sed Eu-
chari-
stia, ex
duabus
rebus
constas,
terrena
& coe-
lesti.
Iren.
lib. 4.
cap. 30.

Per sacramentum corporis & sanguinis Domini divi-
næ efficiamur consortes naturæ, & tamen esse non de-
finit substantia vel natura panis & vini. *Gelas. contra*
Eutyc.

† Chri-
tus vi-
sibilia
symbola
corporis
& san-
guinis
appella-
tione
honora-
vit, non
naturam
mutans,
sed gra-
tiam
naturæ
adji-
ciens,
Theodo-
ret.
Dialog.
1.

a 1 Cor.
10, 16.

b 1 Cor.
11, 26.

to the Heavenly Graces , which by the sight of our bodies they represent, to the spirituall eyes of our faith. Neither did † Christ direct these words, *This is my Body, This is my Bloud*, to the Bread and VVine, but to his Disciples: as appears by the words going before, *Take yee, eate yee*. Neither is the Bread his Body, but in the same sense that the Cup is the *New Testament*, viz. by a Sacramentall Metonymie. And Marke notes plainely , that the words, *This is my bloud, &c.* Were not pronounced by our Saviour, till after that all his Disciples had drunken of the Cup, Marke 14. 23. 24. And aftervvards in respect of the naturall substance thereof, hee calls that the fruit of the Vine, which in respect of the spirituall signification thereof , hee had before tearmed his Bloud, Verse 25. after the manner of tearming all Sacraments. And Christ bids vs not to make him, but to doe this in remembrance of him; and hee bids vs eate not simply his Body, but his body as it was then broken, and his bloud shed; which S. Paul expounds to be but the Communion of Christs body , and the ^a Communion of his Bloud , that is , an effectuall pledge that we are partakers of Christ, and of all the merits of his Body and Bloud. And by the frequent vse of this Cōmunion, Paul will haue vs to ^b make a shew of the Lords deasin till hee

come

come from heaven, and till we, as *Eagles shall be caught up into the ayre to meete him*, who is the blessed *Carkeis* and life of our soules.

Thirdly, the *spirituall* graces are likewise two: the *Body of Christ*, as it was with the *feeling of Gods anger* due to vs, *crucified*: and his *Bloud*, as it was (in the like sort) *shed for the remission of our sinnes*. They are also in number two, but in use one, *viz.* whole *Christ*, with all his benefits offered to *all*, and *given* indeed to the faithfull. These are the three integrall parts of this blessed Sacrament, the *Signe*, the *WOrd*, and the *Grace*. The *Signe* without this *WOrd*, or this *WOrd* without the *Signe* can doe nothing: and both conjoyned are vnprofitable without the *Grace* signified; but all three concurring, make an effectuall Sacrament to a *worthy Receiver*. Some receiue the *outward* *Signe* without the *spirituall* *Grace*, as *Iudas*, who (as *Austen* saith) received **The Bread of the Lord*, but not the *Bread which was the Lord*. Some receiue the *spirituall* grace without the *outward* *signe*, as the *Saint Thiefe* on the *Crosse*: & innumerable of the Faithfull, who *Dying* desire it, but cannot receiue it through some externall impediments: but the *worthy Receivers* to their cōfort

receiue

c *Acts*
3, 21,
and 1,
11.
Heb. 3,
21.
d *Mat.*
24, 27,
28.

* *Pa-*
nem
Domi-
ni, non
panem
Domi-
num.
Aug.

receiue both in the *Lords Supper*.

Christ chose *Bread* and *VVine* (rather, then any other Elements) to bee the *outward* signes in this blessed Sacramēt: First, because they are easiest for all sorts to attaine vnto: Secondly, to teach vs, that as mans *temporall* life is chiefly nourished by a *Bread*, & cherished by *VVine*: so are our soules by his *Body* and *Bloud* soustained and quickned vnto *eternall* life. Christ appointed *VVine* with the *Bread* to bee the outward signes in this Sacrament, to teach vs; first, that as the *perfect* nourishment of mans body consists both of *Meat* and *Drinke*: So Christ is vnto our soules not in part, but in *perfection*, both *saluation* and *nourishment*: Secondly, that by seeing the sacramentall *VVine* apart from the *Bread*, we should remember how all his *precious* bloud was spilt out of his blessed body for the remission of our sinnes. The *outward* signes the *Pastor* giues in the Church, and thou doest eat with the Mouth of thy *Body*: the *spirituall* grace Christ reacheth from Heaven, and thou must eat it with the mouth of thy *Faith*.

3. Of the Ends for which this holy Sacrament was ordained.

The excellent and admirable Ends or Fruits, for which this blessed Sacrament was ordained, are seven.

Of the

a David
cals
bread
the
strength
of mans
heart,
Psalm.
104. 15.
Isa. the
stay of
Bread
ch. 3. 1.
Ezech.
the staffe
of Bread,
cap. 4.
26.
Homer
μυε-
λόν
αγ-
σπον.

*Of the first End of the Lords
Supper.*

1. To keepe Christians, in a continuall remembrance of that propitiatory Sacrifice, which Christ, once for all, offered by his Death vpon the Crosse, to reconcile vs vnto God. Doe this (saith Christ) in remembrance of mee. And (saith the Apostle) *b* As oft as yee shall eate this Bread, and drinke this Cup, yed doe shew the Lords death till hee come. And hee saith, (that by this Sacrament, and the preaching of the VVord) *c* Iesus Christ was so evidently set before the eyes of the Galatians, as if hee had bene crucified among them: for the vvhole action representeth Christs death; the breaking of the blessed Bread, the crucifying of his blessed Body; and the pouring forth of the sanctified wine, the shedding of his holy Blood. Christ was once in himselfe really offered: but as oft as the Sacrament is celebrated, so oft is hee spiritually offered by the faithfull.

Hence the Lords Supper is called a propitiatory Sacrifice, not properly or really, but *figuratively, because it is a memoriall of that propitiatory sacrifice, which Christ offered vpon the Crosse. And to distinguish it from that reall Sacrifice, the Fathers

a Mat.
16, 16.
1, Cor.
11, 25.
b 1 Cor.
11, 26.
c Gal.
3, 1.
Heb. 9,
26, and
10, 12,
and 13.
Quoti-
die no-
bis
Christus
crucifi-
gitur.
Aug. in
Ps. 95.

μετω-
νυμι-
κως.

call

call it the ^a *unbloudy Sacrifice*. It is also called the *Eucharist*, because that the Church in this action offereth vnto God the *Sacrifice of praise and thanksgiving* for her Redemption; effected by the true and onely *expiatory Sacrifice* of Christ vpon the Crosse. If the sight of Moabs King, sacrificing on his walls his owne sonne, to mooue his gods to rescue his life, 2. *Kings* 3, 27. mooued the assailing Kings to such pittie, that they ceast their assault, and raised their siege: how should the spirituall sight of God the Father, sacrificing on the Crosse his onely begotten Sonne, to saue thy soule, mooue thee to loue God thy Redeemer, and to leaue sinne, that could not in iustice bee expiated by any meaner ransome?

Of the second End of the Lords Supper.

2. To confirme our Faith: for GOD by this Sacrament doth signifie and seale vnto vs from Heaven, that according to the promise and new covenant which hee hath made in Christ,

a In-
crue-
tum sa-
crifi-
cium.

If it be
unblou-
dy, be-

cause it
is void
of bloud

then it
is not
Christe

naturall
body. If
because

it is of-
fered
without

shedding
of bloud,
then it

is not a-
vailable
for the

remis-
sion of
sins,

Heb. 9,

27.

Christo

cum

Patre &

Spiritu

sancto

sacrifi-

cium panis & vini in fide & charitate sancta Ecclesia

Catholica offerre non cessat, Aug. de fid. ad Pet.

Diac. cap. 19. Cum frangitur hostia, dum sanguis de

calice in ore fidelium funditur, quid aliud quam Do-

minici corporis in cruce immolatio, ejusque san-

guinis de lateris effusio designatur? Can. dist. 2. de con-

sec, cum frangitur, 37.

he will truly receiue into his Grace and Mercy all penitent beleeuers, who duely receiue this holy Sacrament; & that for the *merite of the Death and passion of Christ*, hee will as verily forgive them all their sinnes, as they are made partakers of this Sacrament. In this respect the holy Sacrament is called, ^a *The Seale of the New Covenant, and remission of sinnes*. In our greatest doubts wee may therefore, receiving this Sacrament, vndoubtedly say with ^b *Samsons Mother*: *If the Lord would kill vs, hee would not haue received a burnt offering, and a meat offering at our hands, neither would hee haue shewed all those things, nor would at this time haue told vs such things as these.*

^a Rom.
4. 11.
Matt.
26. 28.
2. Cor.
11. 25.
^b Iud.
13. 13.

Of the third End of the Lords Supper.

3. To bee a pledge and symbole of the most neere and effectuall Communion which Christians haue with Christ. ^c *The Cup of blessing, which wee blesse, is it not the Communion of the Bloud of Christ? The Bread which wee breake, is it not the Communion of the body of Christ?* that is, a most effectuall signe and pledge of our Communion with Christ. This vnion is called a *abiding in us*, ^e *joyning to the LORD*, ^f *dwel-*
ling

^c 1 Cor.
10. 16.
^d Ioh.
14. 16.
23.
^e 1 Cor.
6. 17.
κόλλη-
σις.
^f Eph.
2. 17.
κα-
τόικη-
σις.
Iohn
15. 5.
Eph. 6.
σύζ-
σωμα.

2 Ephes.
5. 31. 32.
Col. 1,
18.
Rom.
11. 4. 5.
Ephes. 3,
19, 20.
1, Cor.
10, 27.
Ephes. 5,
31, 32.
Apoc.
21, 2.

ling in our hearts : and set forth in the holy Scriptures by divers *Similies*. First, of the *Vine* and *branches*: Secondly, of the *Head* and *Body*: thirdly, of the *Foundation* and *building*: fourthly, of one *Loafe* confected of many graines: fifthly, of the *Matrimoniall v-nion* twixt Man and *Wife*, and such like. And it is *threefold* betwixt Christ and Christians. The first is *naturall* betwixt our *humane nature*, & *Christ* *divine nature* in the person of the *Word*. The second is *mysticall*, betwixt our persons *absent* from the Lord, and the person of Christ God & Man, into one *mysticall Body*. The third is *Celestiall*, betwixt our persons *present* with the Lord, and the person of Christ in a *Body glorified* : these three Conjunctions depend each vpon other. For, had not our nature beene first *Hypostatically* vnited to the Nature of God in the second person, wee could never haue beene vnited to Christ in a *Mysticall Body*. And if wee bee not in *this life* (though absent) vnited to Christ by a *Mysticall v-nion*, wee shall never haue Communion of glory with him in his *Heavenly presence*. The *Mysticall Communion* (chiefely here meant, is wrought betwixt Christ and vs by the Spirit of Christ, apprehending vs; and by our *Faith* (stirred vp by the same Spirit) apprehending Christ againe,

g
in
at
H
&
be
w
Bu
be
w
per
ou
des
and
Low
nef
F
ther
ny v
A
tion
vpor
them
tion v
this l
mall li
teth a
to vs,
Sec
Christ
to him
Grace,
life: &
& asse

gaine. Both which Saint Paul doth most lively expresse; I follow after, if that I may apprehend that for which also I am apprehended of Christ Iesus. How can he fall away that holdeth, & is so firmly holden? This vnion hee shall best vnderstand in his *Minde*, who doth most feele it in his *Heart*. But of all other times, this vnion is best felt, & most confirmed, when we doe duely receiue the *Lords Supper*. For then wee shall sensibly feele our hearts knit vnto Christ, and the desires of our *soules* drawne by Faith and the *Holy Ghost*, as by the cords of *Love*, neerer and neerer to his Holinesse.

Phil.

3, 22.

From this *Communion with Christ*, there followeth to the faithfull many vnspokeable benefits.

As first, Christ tooke by *imputation* all their sinnes and guiltinesse vpon him, to satisfie Gods Iustice for them: and he freely giues by *imputation* vnto vs all his Righteousnesse in this life, and all his right vnto eternall life when this is ended: and counteth all the good or ill that is done vnto vs, as done vnto his owne person.

2, Cor.

15, 2.

Rom. 4,

25.

1, Pet.

2, 14.

Phil.

3, 9.

Mat. 9.

25, 35.

Acts

9, 4.

Matt.

25, 45.

Zach.

2, 8.

Eph. 4.

23, 24.

Rom. 8,

29.

Secondly, there floweth from Christs nature into our nature, vnited to him, the lively Spirit and breath of Grace, which renueth vs to a spirituall life: & so sanctifieth our *minds*, *uits*, & *affections*, that wee daily grow

more and more conformable to the *Image of Christ*.

2, Cor.

3, 18.

John

15, 5.

and 1,

16.

Thirdly, he bestoweth vpon them, all *saving graces*, necessary to attaine eternall life; as the *sense of Gods loue*, the *assurance of our Election*, with *regeneration, justification*, and *grace to doe good vworks*; till wee come to liue with him in his heavenly Kingdome. This should teach all true Christians to keepe themselves as the *undefiled members* of Christs holy Body, & to beware of all *uncleannesse & filthinesse*: knowing that they liue in Christ, or rather, that *Christ liueth in them*. From this *union with Christ* (sealed vnto vs by the *Lords Supper*) S. Paul draweth arguments, to withdraw the *Corinthians* from the pollution both of *Idolatry*, 1. *Corinth.* 10. 16, and *Adultery*, 1. *Cor.* 16. 15, 16.

1, Cor.

3, 1, 4, 6,

7, 8, 9.

Lastly, from the former Communion twixt *Christ and Christians*, there flowes another Communion, twixt *Christians among themselves*. VVhich is also liuely represented by the *Sacrament of the Lords Supper*; in that the whole Church, being many, doe all communicate of *one Bread*, in that holy action. *VVee being many, are one Bread and one Body*, for we are all partakers of that one Bread; that as the Bread, which wee eate in the *Sacrament*, is but *one*, though it be confected of many graines, so all the Faith-

1, Cor.

10, 17.

full,

full, though they be many, yet are they but *one mysticall body vnder one Head*, which is *Christ*. Our Saviour prayed *five times* in that prayer, which he made after his last Supper, that his Disciples might bee *one*: to teach vs at once, how much this *Unity* pleaseth him. This *Vnion* betwixt the faithfull, is so ample, that no distance of place can part it; so strong, that death cannot dissolue it: so durable, that time cannot weare it out: so effectuell, that it breedes a feruent loue betwixt those who never saw one anothers face. And this *conjunction* of soules is termed the *communion* of *Saints*; which *Christ* effecteth by sixe speciall meanes. First, by governing them all by *one* and the same *holy Spirit*. Secondly, by enduing them all with *one* and the same *Faith*. Thirdly, by shedding abroad his *one* *Loue* into all their hearts. Fourthly, by *regenerating* them all by *one* and the same *Baptisme*. Fifthly, by *nourishing* them all with *one* and the same spirituall Food. Sixtly, by being *one* *quickning Head*, of that *one* *Body* of his Church, which he reconciled to God in the *Body* of his *flesh*. Hence it was, that the multitude of Beleevers in the *Primitive Church*, where of *one heart* & of *one Soule*, in truth, affection, & compassion. And this should teach Christians to

John
17, 11,
21, 22,
23, 26,

1. Cor.
4. 13.

Ephes.
4. 5.
a Rom.
5, 5.
b Tit.
3, 5.
Ephes.
4. 5.
c 1. Cor.
10, 17.
C 12,
33.
d Col.
1, 19, C
22.
e Acts
4, 32.

Loue one another : seeing they are all members of the same holy and myſtical Body ; whereof *Chriſt* is the Head : And therefore they ſhould haue all a *Chriſtian ſympathie*, and fellow-ſhip feeling to rejoyce one in anothers joy, to condole one in anothers griefe, to beare with one anothers infirmity; and mutually to releue one anothers wants.

Of the fourth End of the Lords Supper.

4. To feed the ſoules of the Faithfull in the aſſured hope of life everlaſting. For this Sacrament is a ſigne and pledge vnto as many as ſhall receiue the ſame according to Chriſts Inſtitution: that he will , according to his promiſe , by the vertue of his Crucified body and blood , as verily feed our ſoules to life Eternall; as our bodies are by Bread and VVine nourished to this temporall life. And to this end Chriſt in the action of the Sacrament , * really giveth his very Body and Blood to every faithfull Receiver. Therefore the Sacrament is called the *Communion of the Body and*

* Audio
quid
verba
ſonent:
neque
enim
mortis
tantum
ac re-
ſurre-
ctionis
ſuæ be-
neficium
nobis
offert
Chri-
ſtus, ſed
corpus
ipſum
in quo
paſſus

est ac reſurrexit. Concludo realiter, hoc eſt, verè nobis in Cœna dati Chriſti corpus, ut ſit animis noſtris in cibum ſalutare, Calv. in Comment. in 1. Cor. 11, v. 25. 1, Cor. 10, 16.

Blood

Blood of the Lord. And * communica-
tion is not of things absent, but pre-
sent: neither were it the *Lords Sup-*
per, if the *Lords Body* and *Blood* were
not *there*. Christ is verily present in
the Sacrament, by a *double Union*:
whereof the first is Spirituall, twixt
Christ & the worthy Receiver. The
second is *Sacramentall*, twixt the *Body*
and Bloud of Christ, and the *outward*
signes in the Sacrament. The former
is wrought by meanes that the *same*
holy Spirit, dwelling in *Christ* and in
the *faithfull*, † incorporateth the
faithfull, as members vnto Christ
their Head, and so makes them one
with *Christ*, and partakers of *all the*
Graces, *Holinesse* & *eternall Glory*
which is in him, as sure and as verily
as thy heare the *words of the promise*,
& are partakers of the outward *Signes*
of the holy Sacrament, Hence it is,
that the *Vvill* of Christ is a true
Christians *vwill*: and the Christians
life is Christ vwho li veth in him, Gal. 2.
20. If you looke to the things that are
vnited, this Vniō is *Essentiall*: If to the
truth of this Vniō, it is *reall*. If to the
manner how it is wrought, it is *Spiri-*
tuall. It is not our Faith, that makes
the *Body* and *Bloud* of Christ to be

* Quod
se nobis
commu-
nicat, id
fit arca-
na Spi-
ritus
Sancti
virtute,
quæ res,
locorum
distan-
tia se-
junctas,
ac pro-
cul dis-
sitās, nō
modo
aggrega-
re, sed
coadu-
nare in
unum
potest.
Calv. in
1. Cor.
13, 25.

† Hæc
(sc. cor-
pus &
sanguis
Domi-
ni) ac-
cepta
atque
hausta
id effi-
ciunt, ut
& nos

in Christo & Christus in nobis fit. Hil. l. 3. de Trin.
Iam Corpus Christi meo corpori sociatum est, & san-
guis ejus meas ornavit genas, B. Agnetis dictum apud
Ambr.

present, but the *Spirit* of Christ dwelling in him and vs. Our *faith* doth but receive and apply vnto our soules those heavenly graces which are offered in this Sacrament.

The other, being the *Sacramentall union*; is not a *Physicall* or *Locall*, but a *spirituall* conjunction of the earthly signes; which are Bread and VVine, with the Heavenly Graces, which are the *Body* and *Bloud* of Christ in the act of receiving: as if by a *mutuall relation* they were but *one* and the *same thing*. Hence it is, that in the same * instant of time that the worthy Receiver eateth with his mouth the Bread and VVine of the Lord: he eateth also, with the mouth of his Faith, the very *Body* & *Bloud* of Christ. Not that a Christ is brought downe from Heaven to the Sacrament, but that the holy *Spirit*, by the Sacrament, lifts vp his minde vnto Christ; not by any *locall mutation*, but by a *devout affection*: so that in the holy & contemplation of Faith, hee is at that present *vwith Christ*, and *Christ vwith him*. And thus beleeving & meditating how Christ his body was crucified, & his precious

* Cor.
us non
adeft cū
pane,
id est,
simul
loco, sed
a
id est,
simul
tēpore.
a Quū
cena
caelestis
fit actio,
minime
absurdū
est Christi-
um in
coelo
manen-
tem a
nobis
recipi.
Calvin.
in 1.
Cor.
11. 25.
b Fi-
dem
inire in
coelum,
& eum
in ter-
ris tan-

quam praesentem tenuisti, *Aug. Ep. 3. ad Volus. Fidem*, quum dico, non intelligo quamlibet opinionem, sed fiduciam qua quum audis panem iusseram esse corporis Christi, non ducas impleri a Domino, quod verba sonant, corpus quod nequaquam cernis, spirituale esse ibi attentum, vinque ex Christi carne vivificum in nos per spiritum diffundi, *Calvin. ibid.*

blood

blood shed for the remission of his finnes, and the reconciliation of his Soule vnto God: his Soule is hereby *more effectually* fed in the assurance of eternall Life, then Bread and VVine can nourish his body to this *temporall life*. There must be therefore of necessity in the Sacramēt. both the outward signes to be *visibly* seene with *the eyes of the body*, and the body and bloud of Christ to bee *spiritually* discerned with the *Eye of Faith*. But the forme how the Holy Ghost makes the bodie of *Christ*, being *absent* from vs in place, to be *presēt* with vs by our vnion, *S. Paul* tearmes a great *Mysterie*: such as our vnderstanding cannot worthily comprehend. The Sacramentall Bread & VVine therefore are not *bare signifying signes*, but such as wherewith Christ doth indeed *exhibite & giue* to euery *worthy Receiver*, not * onely his *Diuine vertue & efficacy*, but also his very *Body & Blood*, as verily as he gaue to his Disciples the *Holy Ghost*, by the signe of his *sacred Breath*; or *Health* to the diseased, by the *VWord of his mouth*, or *touch of his hand or garment*. And the appre-

By h. f.
i. 23.
Ego
runc
nos de-
mum
partici-
oare
Christi
bonis
agnos-
co, post-
quam
Chri-

stum ipsum obtinemus. Obtinetur non tantum, quoniam pro nobis factum fuisse victimam credimus: sed deum in nobis habitat, dum ejus sumus membra, ex carne ejus, dum in unam denique & vitam & substantiam (ut ita loquar) cum ipso coalescimus, *Calvin. ibid.*

a Luke
 24. 30.
 31.
 b 1 Cor.
 12. 13.
 c 1. Sa.
 14. 27.
 d Iudg.
 7. 13.
 e 1. Ki.
 19. 6. 7.
 f Pf. 78.
 24. 25.
 Numb.
 16. 35.
 g Iob.
 6. 32.
 35. 49.
 50.
 h Iob. 6.
 51. 58.
 i Iob.
 6. 34.
 k Iob.
 5. 21.
 Rom. 6.
 4. 5. 12.

prehension by Faith is more forcible,
 then the exquisiteſt comprehension of
 Sense or Reason. To conclude this
 point: the holy Sacrament is that bleſ-
 ſed Bread, which beeing eaten, ope-
 ned the eyes of the ^a Emaunites, that
 they knew Christ. This is that Lordly
 Cuppe, by which ^b we are all made to
 drinke into one spirit: This it that Rocke
 flowing with ^c Honey, that reviveth
 the fainting spirits of every true Io-
 nathan, that tastes it with the mouth
 of Faith: This is that ^d Barley loafe,
 which tumbling from above, strikes
 downe the Tents of the Madianites
 of infernall darkeneſſe. Elias Ange-
 licall ^e Cake, & water preserved him
 forty dayes in Horeb, and ^f Manna
 (Angels food) fed the Israelites fortie
 yeeres in the ^g Wildernesse, but this it
 that ^g true Bread of life, and heavenly
 Manna, which if we shall duely eate,
 will nourish our Soules for ever vnto
 life ^h eternal. How should then our
 souls make vnto Christ that request
 from a spirituall desire, which the Ca-
 pernaites did from a Carnall motion?
 Lord, evermore giue vs this bread.

The fift End of the Lords Supper.

5. To be an assured pledge vnto vs of
 our resurrection. The Resurrection of a
 Christian is two-fold: first, the ^k spi-
 rituall Resurrection of our soules, in
 this

this life, from the death of *sin*, called the *first Resurrection*: because that by the *trumpet-voice* of Christ, in the preaching of the Gospel, we are raised from the death of *sinne*, to the life of *grace*: *a Blessed and holy is he* (saith S. Iohn) *who hath part in the first Resurrection*: for one such the second death hath no power. The Lords Supper * is both a *meane* and a *pledge* vnto vs of this spirituall and first Resurrection. b He that eateth me, even he shall liue by me. And then are we fit *Guests* to c sit at the Table vvith Christ, when like *Lazarus* we are raised from the death of sin, to newnesse of life.

The truth of this first resurrection will appeare by the motion where with they are internally mooved: for if, when thou art mooved to the duties of Religion, and Practice of Piety, thy heart answereth with * *Samuel*, *Here I am*; speake Lord, for thy servant heareth. And with *David*, † *O God, my heart is ready*. And with *Paul*, Lord, *vvhath wilt thou haue me to doe*? Then surely, thou art raised from the death of sinne, and hast thy part in the *first Resurrection*: but if thou remainest ignorant of the true grounds of Religion, and findest in thy selfe a kind of secret loathing of the exercises thereof, and must bee drawne, as it were against thy will, to doe the workes of Piety, &c. then surely, thou hast but a

a Apoc.
20, 6.

* Hinc
apud
priscos
sacra-
mentum
baptis-
mi ap-
pellaba-
tur,
Salus.

Sacra-
mentum
vero

Domi-
nici cor-
poris,
Vita

Aug. l.

1. de
pecca-
torum
meritis

c. 14.

b Ioh.

6, 57.

c Ioh.

12, 2.

* 1. Sa.

3, 10.

† Ps.

108, 1.

Ast.

9, 9.

Apoc.
3. 1.

a Iohn.
6. 54.

*b Hinc
panis &
vinum à
veteri-
bus no-
minan-
tur sym-
bola re-
surre-
ctionis.*

*Con.
Nica. 1.
Iohn. 6.*

*51.
Caro
Christi
non in
sefe, sed
in ver-
bo ipfi
hypo-
stacice
unito
vivifica-
elt:*

*Cyr. in
Ioh. 10,
13.*

*Et quia
elt pro-
pria ca-
ro ver.*

name that thou liuest, but thou art dead, as Christ told the Angell of the Church of Sardis, and thy soule is but as salt to keepe thy body from stin-king.

Secondly, the corporall resurrection of our bodies at the last day, which is called the *second resurrection*, which freeth vs from the first death. *He that eateth my Flesh, and drinketh my Blood, hath eternall life, and I will raise him up at the last day.* For this Sacrament *a* signifieth and sealeth vnto vs, that *Christ died and rose againe for vs*, and that his *b* flesh quickneth & nourisheth vs vnto eternall life, and that there-fore our bodies shall surely be raised to eternall life at the last day. For seeing our Head is risen; all the mem-bers of the bodie shall likewise surely rise againe. For how can those bo-dies, which (being the *veapons of Righteousnesse*, Rom. 16. 13. *Temples of the Holy Ghost*, 1. Cor. 6. 19. & mem-bers of Christ) haue beene * fed & nou-rished with the Body and Bloud, of the

*bi cuncta vivificantis: Synod. Ephes. de resta fide ad Reginas. Vivificat: 1. Ratione meriti obedientie, quia Christi caro pro credentibus oblata fuit in Sacrificium: 2. Ratione copulationis nostre cum Christo, quia non possumus ad Deum vite fontem pertingere, nisi carne illa Christi mediante, & quatenus carni illi quasi mem-bra sumus infiri. Caro non prodest, Iohn. 6. 63. i. Carna-lis opinio non conveniens cum mysterio manducatio-nis carnis Christi. * Quo modo negant carnem capa-cem esse resurrectionis, quæ sanguine & corpore Chri-sti nutritur? Iren. lib. 4. c. 34. c I say 26, 19, 20.*

Lord

Lord of Life, but bee raised vp againe at the last day? And this is the cause that the bodies of the Saints, being dead, are so reverently buried & laid to sleepe in the *Lord*. And their *buriall* places are rearm'd the *c* beds and *dormitories* of the *Saints*. The reprobates shall arise at the last day, but by the Almighty power of Christ, as he is Iudge, bringing them as Malefactours out of the Gaole, to receiue their sentence, and deserved execution: but the Elect shall arise by vertue of *Christs resurrection*, and of the Communion which they haue with him, as with their *Head*. And his resurrection is the *a* cause and assurance of ours. The ** Resurrection* of Christ, is a Christians particular faith: and *b Resurrection* of the dead, is the *Chield* of Gods chiefest confidence. Therefore Christians, in the Primitive Church, were wont to salute one another in the Morning with these phrases, *The Lord is risen*, and the other would answer; *True, the Lord is risen indeed*.

The sixth End of the Lords Supper.

To seale vnto vs the assurance of everlasting life. Oh, what more wished or loved, then life! or what doe

a Chri-
sti re-
surre-
ctio in
qua no-
stra in-
nititur,
commu-
nis re-
surre-
ctionis
fi' ejus-
sor est,
Theod.

* Mor-
tuum
esse
Chri-
stum
etiam
Pagani
credunt:
resurre-
xisse ve-
ro pro-
pria Fi-
des est
Chri-
stiano-
rum,
Aug. l.
10. con-
Faust.
cap. 19.

b Tota
fiducia
Chri-
stiano-

rum est resurrectio mortuorum, Tert. l. 5. de resurrecti-
Carn.

all

a Om-
nium
terribi-
lium
terribi-
lissimū
mors.
Arist.

b *Iohm.*
6, 51.

Apoc.
2, 7.

Apoc.
22, 6.

all men naturally more, either ^a feare or abhorre then death? Yet is this *first death nothing*, if it bee compared with the second death: neither is this life any thing worth, in comparison of the life to come. If therefore thou desirest to be assured of eternall life, prepare thy selfe to bee a worthy Receiver of this *blessed Sacrament*. For our Saviour assureth vs, ^b *That if any man eate of this Bread he shall live for ever: & the Bread that I will giue, is my flesh, which I will giue for the life of the VWorld.* He therefore, who duly eateth of this holy Sacrament, may truly say, not onely, *Credo vitam aternam*, I belecue the life everlasting, but also, *Edo vitam aternam*, I eate life everlasting. And indeed this is the true *Tree of Life*, which God hath planted in the midst of the *Paradise of the Church*, and whereof hee hath promised to giue every one that overcommeth, to eate. And this *Tree of Life*, by infinite degrees excelleth the *Tree of Life* that grew in the *Paradise of Eden*; for that had his roote in the earth, this from Heaven: that gaue but life to the Body, this to the Soule; that did but preferue the life of the living, this restoreth life to the dead. The leaues of this tree, heale the Nations of belevers, and it yeelds every Moneth a new manner of fruit, which nourisheth them to life everlasting. Oh,

blessed

bleſſed are they who often eate of this Sacrament ? at leaſt, *once every moneth* taſt anew of this renewing fruit, which Chriſt hath prepared for vs at his Table, to heale our infirmities, and to confirme our beliefe of life everlaſting.

Of the Seventh End of the Lords Supper.

7. To bind all Chriſtians, as it were, by an *oath of fidelity*, to ſerue the one onely true God: and to admit no other *propitiatory Sacrifice* for ſinnes, but that *one reall Sacrifice* which by his death Chriſt *once ſuffered*, and by which he finiſhed the *sacrifice of the Lave*, and effected eternall Redemption, and Righteouſneſſe for all beleevers. And ſo to remaine for ever a publike *marke of profeſſion*, to diſtinguiſh Chriſtians from all Sects and false Religion. And ſeeing that in the Maſſe there is a *ſtrange Chriſt* adored, not he that was borne of the *Virgin Mary*, but one that is made of a *Vvaſer Cake*: and that the offering vp of this *Bread* god is thruſt vpon the Church, as a *propitiatory Sacrifice* of the *quicke and the dead*: all true Chriſtiāns, vpon the danger of *villfull perjury*, before the *Lord Chiefe Juſtice* of Heaven & Earth, are to deteſt the Maſſe, as the Idoll of Indignation, which is

moſt

Milites
Sacra-
mento
erant
jurati
& ob-
ſtricti
ad præ-
ſtandum
ſoli im-
peratori
fidelita-
tem &
obedi-
tiam.

most derogatory to the all-sufficient
VVorld-saving merits of *Christs death*
and *passion*. For by receiving the Sa-
crament of the *Lords Supper*, wee all
swear, that all *reall Sacrifices* are en-
ded by our *Lords death*: & that his *Bo-
dy* and *Bloud* once crucified and shed,
is the *perpetuall food*, and nourishment
of our *soules*.

2. *How to consider thine owne
unworthinesse.*

A Man shall best perceiue his owne
unworthinesse, by examining his
life, according to the *Tenne Com-
mandements* of Almighty God. Search
therefore what duties thou hast *omit-
ted*, and what *vices* thou hast *commis-
sed*, contrary to every one of the *Com-
mandements*: remembring, that with-
out *repentance* & *Gods mercy* in *Christ*,
the *Curse of God*, containing all the
miseries of this life, and everlasting
torments in *Hell fire* when this is
ended, is due to the breach of the
least of *Gods Commandements*. And
having taken a *due survey* both of thy
sins and miseries, retire to some se-
cret place, and there putting thy selfe
in the sight of the *Iudge*, as a *guilty
malefactor*, standing at the *Barre* to re-
ceiue his sentence, bowing thy *knees*
to the *earth*, smiting thy *breast* with
thy *fists*, & bedewing thy *cheekes*

Deut.
27. 26.
Gal.
3. 10.

with

with thy teares, confesse thy sinnes,
and humbly aske him mercy and for-
giuenesse, in these or the like words:

*An humble confession of sinnes, to bee
made vnto God, before the recei-
ving of the Holy Com-
munion.*

O GOD and heavenly Father,
when I consider the goodnesse
which thou hast ever shewed vnto
me, and the wickednesse which I haue
committed against heaven and against
thee, I am ashamed of my selfe,
and confusion seemes to cover my
face as a vaile, for which of thy Com-
mandements, haue I not transgressed?
O Lord, I stand here guiltie of
the breach of all thy holy Lawes:
For the loue of my heart hath not
so intirely cleaved vnto thy Majesty,
as to vaine and earthly things: I
haue not feared thy Iudgements, to
deterre mee from sinnes, nor trusted
to thy Promises, to keepe me from
doubting of my temporall, or from
despaire of mine eternall state. I
haue made the Rule of thy diuine
worship to be what my mind thought
fit, not what thy word prescribed: fin-
ding my heart more prone to reme-
ber my blessed Saviour in a pain-
ted picture of mans device, rather
then to behold him crucified in his

Word.

Luk. 15.
The 1
Com-
mande-
ment.
Dent.
6, 5.
Matt.
12 37,
38.
Leu.
19, 14.
Pf. 22,
5, 6.
Psal.
38, 8.
a The
2 Com-
mande-
ment.
Dent.
12 32.
Matt.
15, 9.
b Gal.
3. 1.

* The 3
Com-
mande-
ment.

Phil. 2,
10.

Eccles.

4, 17.

1. King.

19, 10.

Jer. 5, 2.

a Here

confesse

thy rash

& false

swear-
ing.

b The

4 Com-
mande-
ment.

Acts

20, 7.

c 1 Cor.

16, 2.

Have cō-

fesse thy

travel-

ling on

the Sab-

bath, &

thy lea-

ving the

holy ex-

ercise, to

goe to

sporting

or sea-

sing.

The 5

Com-
mande-
ment.

1. Thes.

5, 13,

Gal. 4,

15.

VVord and Sacraments, after his owne ordinance. VVhere I^a should never vse thy Name (whereat all knees doe bow) but with religious reverence, nor any part of thy worship, without due preparation and zeale: I haue blasphemously abused thy holy name, to rash and customary oathes: yea, I haue used oathes by thy sacred name, as false covers of my filthy sinnes. And I haue bin present at thy service oftentimes more for ceremony, then conscience, and to please men more then to please thee, my gracious God. ^a

VVhere I should sanctifie ^b thy Sabbath Day, by being present at the publike exercises of the Church, and by meditating privately on the VVord & VVorkes of God, & by visiting the sicke and relieving of my poore ^c brethren: alas, I haue thought those holy Exercises a burden, because they hindered my vaine sports: yea, I haue spent many of thy Sabbaths in mine owne prophane pleasures, without being present at any part of thy diuine vvorship.

VVere I should haue given all due reverence to my Naturall, Ecclesiasticall, and Politicke Parents, I haue not shewed that measure of dutie & affection to my Parents, which their care and kindnesse hath deserued. I haue not had thy Ministers in such singular loue for their vvorkes sake, as I ought,

but

but I haue taunted at their zeale, and hated them, because they reproofed mee justly : And I haue carried my selfe contemptuously against thy Magistrates and Ministers, though I knew that it is thine Ordinance, that I should bee obedient vnto them. *

VVhere I should be a slow to wrath, and ready to forgive offences, & not suffer the Sun to goe downe upon my wrath, but to doe good for euill, loving my very enemies for thy sake: I, alas, for one sorry word, haue burst out into open rage, and harbouring thoughts of mischief in my heart, I haue preferred to feede on mine owne malice, rather then to eate of thy holy Supper. †

VVhere I should keepe my mind from all filthy lusts, and my body from all uncleannesse: O LORD, I haue defiled both, and made my heart a Cage of all impure thoughts, and my minde a very Stye of the vncleane spirit. Yea, the remedy which thou (Lord) hast ordained for incontineney, could not containe mee within the bounds of Chastity: for by doating on Beauty, whose ground is but dust, Satan hath

* Here confesse thy disobedience to thy Parents, Ministers, Magistrates, Masters or Teachers. The 6 Commandement,

a Prov. 19, 11.

b Ephe.

4, 31.

Marke

5, 34.

† Here confesse thy harshness & fury, & if thou hast bene a ny way the cause of any mans death unjustly, or cruelly.

c The

1 Commandement, 1, Thess. 4, 3. &c. Rom. 6, 13. Here confesse vnto God thy secret pollutions, fornication or adultery, if Satan hath so saue pre-vailed over thee.

B b

bewit-

bewitched my flesh to lust after strange flesh.

a The 8
Com-
mande-
ment.

b Ephe.
4, 28.

Luke 6,

34, 35.

Lev. 25,

35.

c Here
confesse
if thou
hast se-
cretly
stolne, or
openly
robbed
any
thing, or
hast de-
bailed
from any
father-
lesse
childe
that
which
is his by
right.

d The

9 Com-

mandement. Zach. 8, 16. Mar. 10, 16. 1, Cor. 13, 7. Mat.
1, 18, 19. Ps. 50, 20.

Where I should haue lived in up-
rightnesse, giving every man his due;
being contented with mine owne e-
state, and living conscionably in my
lawfull calling, should be ready (ac-
cording to mine ability) to lend &
giue vnto the poore^b: Oh Lord, I
haue by oppression, extortion, bribes, ca-
uillation, and other indire& dealings,
vnder pretence of my Calling & Office,
robbed and purloyned from my fel-
low Christians: yea, I haue received,
and suffered Christ, where I was tru-
sted many a time, in his poore mem-
bers, to stand hungry, cold, & naked at
my doore; & hungry, cold & naked, to
goe away succourlesse; as hee came:
and when the leannesse of his cheekes
pleaded pitty, the hardnesse of my
heart would shew no compassion^c.

Where I should haue made con-
science to speake the truth in simplici-
ty, without any falsehood, prudently
judging aright, and charitably con-
struing all things in the best part; and
should haue defended the good name
& credit of my neighbour; alas (vile
wretch that I am) I haue belyed and
slandered my fellow-brother, and as
soone as I heard an ill report, I made
my tongue the instrument of the Di-

vell,

well, to blazon that abroad vnto others, before I knew the truth of it my selfe. I was so farre from a speaking a good word, in defence of his good name; that it tickled my heart in secret to heare one, that I envied to bee taxed with such a blemish, though I knew that otherwise the graces of God shined in him in abundant measure. I made jests of officious, and advantage of pernicious lyes: herein shewing my selfe a right Cretian, rather then an vpright Christian b.

And lastly (O Lord) where I should haue rested fully contented with that portion which thy Majesty thought meetest to bestow vpon mee in this pilgrimage: & rejoyce in anothers good as in mine owne: alas, my life hath beene nothing else but a greedy iusting after this neighbours house, and that neighbours Land; yea, secretly wishing such a man dead, that I might haue his living or office; coveting rather those things which thou hast bestowed on another, rather then being thankfull for that which thou hast given vnto my selfe. Thus I, O LORD, who am a carnall sinner, and sold vnder sinne, haue transgressed all thy holy and spirituall Commandements, from the first to the last, from the greatest vnto the least; and heere I stand guilty before thy Iudgement seat, of all the breaches

a Psal.

15. 3.

b Heere

confesse,

if thou

hast be-

lyed or

flunde-

red thy

neigh-

bour, or

not spo-

ken the

truth, to

cleare

his inno-

cency,

when

thou

wast

called

thereto.

Tit. 1,

12.

The 30

Com-

mande-

ment.

Heb.

13, 5.

1, Tim.

6. 6.

Phil. 4.

11, 12.

Heb. 4.

Psalms.
130, 1.

Iob 13,
12.

Jonas
2, 2.

of all thy Lawes, and therefore lyable to thy Curse, and all the miseries that Iustice can powre forth vpon so cursed a creature. And whither shall I goe for deliverance from this misery? *Angels* blush at my rebellion, & will not helpe me: *Men* are guilty of the like transgression, & cannot helpe themselves. Shall I then despaire with *Cain*, or make away my selfe with *Iudas*? No, Lord, for that were but to end the miseries of this life, and to begin the endlesse torments of Hell; I will rather appeale to thy Throne of Grace, where mercy reignes to pardon abounding sinnes, and out of the depth of my miseries, I will cry with *David*, for the depth of thy mercies: Though thou shouldest kill me with afflictions, yet will I, like *Iob*, put my trust in thee. Though thou shouldest drowne me in the Sea of thy displeasure, with *Jonas*, yet will I catch such hold on thy mercy, that I will be taken vp dead, clasping her with both my hands. And though thou shouldest cast mee into the bowels of Hell, as *Jonas*, into the Bellie of the *VV*hale: yet from thence would I cry vnto thee; O GOD the Father of Heaven, O Iesus Christ the Redeemer of the *VV*orld, O Holy Ghost my sanctifier, three persons, and one eternall God, haue mercie vpon mee a miserable sinner. And seeing the goodnesse of thine owne nature

ture first moued thee to send thine
only begotten Sonne to dye for my
 finnes, that by his death I might bee
 reconciled to thy Majesty: O reject
 not now my penitent Soule, who
 being displeaseth with her selfe for
 sinne, desireth to returne to serue, &
 please thee in newnesse of life: and
 reach from Heaven thy helping hand
 to saue me thy poore servant, who am
 (like Peter) ready to *sinke* in the Sea
 of my finnes & misery. VVash away
 the multitude of my sins, with the
 merits of that *bloud*, which I beleue
 that thou hast so abundantly shed for
 penitent sinners.

And now that I am to receiue this
 day the *blessed Sacrament* of thy pre-
 cious *Body and Bloud*, O LORD, I
 beseech thee, let thy holy Spirit, by
 thy Sacrament, seale vnto my soule,
 that by the merits of thy Death and
 Passion, all my finnes are so freely &
 fully remitted and forgiven, that the
 curses and judgements, which my
 finnes haue deserved, may never
 haue power either to *confound* mee in
 this life, or to *condemne* mee in the
 world which is to come: for my sted-
 fast faith is, that thou hast dyed for my
 finnes, and risen againe for my justifica-
 tion. This I beleue, O LORD, helpe
 mine unbelieve. VVorke in mee like-
 wise, I beseech thee, an *unfained*
 Repentance, that I may heartily be-

Rom. 4.
 ult.

vvaile my former sinnes, and loath them, and serue thee henceforth in *newnes* of life, and greater measure of holy *devotion*. And let my soule never forget the infinite loue of so sweet a *Saviour*, that hath laid downe his life to redeeme so vile a *sinner*. And grant, Lord, that having received these seales and pledges of my *Communion* with thee, thou mayest henceforth so dwell by thy *Spirit* in me, and I so liue by faith in thee, that I may carefully walke all the dayes of my life in *godlinesse* & *Piety* towards thee, and in *Christian Loue* & *Charity* towards all my Neighbours, that living in thy feare, I may dye in thy *favour*, and after death bee made partaker of *eternall life*, through *Iesus Christ* my Lord and onely *Saviour*, *Amen*.

3. *Of the meanes wherby thou maist become a worthy Receiver.*

THese Meanes are duties of two sorts: the former, respecting God; the latter, our Neighbour. Those which respect GOD, are three: first, *sound knowledge*: secondly, *true faith*: thirdly, *unfained Repentance*. That which respecteth our Neighbour, is but *one, sincere Charitie*.

I. Of sound knowvledge, requisite in a
worthy Communicant.

Sound knowvledge is a sanctified understanding of the first Principles of Religion. As first, of the Trinitie of Persōs in the Vnitie of the God-head. Secōdly, of the Creatiō of Man, & his Fall. Thirdly, of the Curse & misery due to sin. Fourthly, of the Natures & Offices of Christ, and redemption by faith in his death, especially by the doctrine of the Sacraments, sealing the same vnto vs. For, as an house cannot be built, vnlesse the foundation bee first laid, no more can Religion stand, vnlesse it be first grouded vpon the certain knowvledge of Gods VVord. Secondly, if wee know not Gods will, we can neither beleue nor doe the same. For as worldly businesse cannot be done but by them who haue skill therein, so without knowledge men must be much more ignorant in diuine and spirituall matters. And yet in temporall things a man may doe much more by the light of nature; But in Religious mysteries, the more wee relye vpon naturall reason, the further we are from comprehending spirituall truth. VVhich discovers the fearefull estate of those who receiue without knowvledge, and the more fearefull estate of those Pastors,

Heb. 6,

1, 2.

Ioh. 17,

3.

1, Tim.

2, 4.

1, Cor.

13, 29.

2, Cor.

13, 5.

1, Cor.

2, 14.

Rom.

8, 7.

who minister vnto them without Catechizing.

2. Of sincere Faith, required to make a worthy Communicant.

Sincere Faith, is not a bare knowledge of the Scriptures, and first grounds of Religion. (for that Devils and Reprobates haue in an excellent measure, & doe beleene it, and tremble) but A true perswasion as of all those things, whatsoeuer the Lord hath revealed in his VVord: so also a particular application vnto a mans owne Soule, of all the promises of mercy, which God hath made in Christ to all beleeuing sinners. And consequently, that Christ and all his merits do belong vnto him as well as to any other. For first: if we haue not the righteousnesse of Faith, the Sacrament seales nothing vnto vs, and every man in the Lords Supper receiveth so much as he beleeveth. Secondly, because that without Faith wee communicating on Earth, cannot apprehend Christ in Heaven: For as hee dwelleth in vs by Faith, so by faith wee must likewise eate him. Thirdly, because that without faith wee cannot be perswaded in our conscience that our receiving is acceptable vnto God.

1. am.

3. 19.

Web. 4.

2.

Rom.

4. 11.

Eph.

3. 17.

3. Of unfained repentance, requisite for a true Communicant.

True Repentance is a holy change of the minde, vwhen vpon the feeling sight of Gods mercie, and of a mans own misery, he turneth from all his knowne and secret sinnes, to serue God in holinesse and righteousnes all the rest of his dayes. For as hee that is gluttied with meate, is not apt to eat bread: so hee that is stuffed with sinnes, is not fit to receiue Christ. And a conscience defiled with wilfull filthinesse, makes the vse of all holy things unholy vnto vs. Our sacrificed spotlesse Passeeover cannot bee eaten with the sowre leauen of malice and wickednesse, saith Paul 1. Cor. 5. 8. Neither can the old bottles of our corrupt & impute consciences retaine the new wine of Christs precious bloud, as our Saviour saith Marke 2. 22. VVee must therefore truely repent, if wee will be worthy partakers.

The dutie to be performed in respect of our Neighbours, is Charitie.

Charity is a hearty forgiving of others who haue offended vs, and after reconciliation, an outvard unfained restifying of the invard affections of our hearts, by gesture, vvords, and deedes, as oft as vvee meete, and occasion is offered. For first, without loue to our

Heb. 11.
6.

Rom.
14, 23.
Isa. 55,

7.
Eze.

33, 11.

Acts
26, 18,
and 3.

19.

Luke 1,
74, 75.

Heb. 2,

3, 14.

Tit. 1,

15,

Mat. 5,
23, 24.

Ioh. 13,
14, 34.
35.

Mat. 6,
12, 14,
25, &
18, 35.

neighbour, no sacrifice is acceptable vnto God. Secondly, because one chiefe end, wherefore the Lords Supper was ordained, is, to *confirm* Christians loue one towards another. Thirdly, no man can assure himselfe that his *ovvne* sins are forgiven of God, if his heart cannot yeeld to forgive the faults of men that haue offended him. Thus farre of the *first* sort of duties which we are to performe before wee come to the Lords Table. called *Preparation*.

2. Of the second sort of duties, which a *vvorthy Communicant* is to performe at the receiving of the Lords Supper, called *Meditation*.

Mat.
22.
1, Pet.
1.

3sa. 55,
1, 2.

Mat.
26, 26,
27. 28.
&c.

THIS Exercise of spirituall Meditation, consists in divers points. First, when the Sermon is ended, and the Banquet of the Lords Supper begins to bee celebrated, meditate with thy selfe how thou art invited by Christ, to bee a Guest at his holy Table, and how lovingly he inviteth thee: Hoe, every one that thirstest, come yee to the vvaters of life &c. Come, buy vvaine and milke, vvithout mony and vvithout price: eat ye that vvhich is good, let your soule delight it selfe in fatnesse. Take ye, eate ye; this is my body, vvhich vvvas broken for you: drinke ye all of this; for this is my bloud, vvhich

was shed for the remission of your finnes. VVhat greater honour can be vouchsafed, than to bee admitted to sit at the Lords owne Table? VVhat better fare can be afforded, than to feede of the Lords owne Body and Blood? It David thought it to be the greatest favour that he could shew vnto good Barzillai, for all the kindnesse that he shewed vnto him in his troubles, to offer him, that hee should feede with him at his owne Table in Ierusalem; how much greater favour ought wee to account it, when Christ doth indeed feede vs in the Church at his owne Table, and that with his owne most holy Bodie and Blood?

2. Sam.
19. 33.

2. As Abraham, when he went vp to the Mount, to sacrifice Isaac his Sonne, left his servants beneath in the valley: so when thou comest to the spirituall Sacrifice of the Lords Supper, lay aside all earthly thoughts & cogitations: that thou mayest wholly cōtemple of Christ, and offer vp thy Soule vnto him, who sacrificed both his Soule and Body for thee.

Gen.
22. 5.

3. Meditate with thy selfe, how precious and venerable is the Bodie and Bloud of the Sonne of God, who is the Ruler of heaven and earth: the Lord, at whose becke the Angels tremble, & by whō both the quicke & dead shall bee judged at the

last

last day, and thou among the rest. And how that it is hee, who having bin crucified for thy sinnes, offereth now to bee received by faith into thy soule. On the other side, consider how sinfull a creature thou art: how altogether vnworthy of so holy a Guest; how ill deserving to taste of such sacred food, having beene conceived in filthinesse, & vvalloving ever since in the myre of Iniquitie; bearing the Name of a Christian, but doing the workes of the Divell: adoring Christ with an *Ave Rex* in thy mouth, but *spitting Oathes* in his face, and crucifying him anew with thy gracelesse actions.

Fourthly, ponder then, with what face darest thou offer to touch so holy a body with such defiled hands? Or to drinke such precious blood with so lewd and lying mouth, or to lodge so blessed a Guest in so vncleane a stable? For if the *Bethshemites* were flaine for but looking irreverently, into the *Arke of the old Testament*, what judgement mayest thou justly expect, who with such impure eyes & heart, art come to see and receive the *Arke of the New Testament*, in which dwelleth all the fulnesse of the God-head bodily?

If *Vzza* for but touching (though not without zeale) the *Arke of the Covenant*, was stricken with sudden death,

Haile
King.

Col.
2, 9.

2, Sam.
6, 7.

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death, what stroke of Divine Iudgement mayest thou not feare, that so rudely, with uncleane hands, doest presume to handle the Arke of the eternall Testament, vvherein are hid all the Treasures of VVisdome and knowlledge?

If Iohn Baptist (the holiest Man that was borne of a VVomā) thought himselfe unworthy to beare his shoes, O Lord, how unworthy is such a profane wretch, as thou art, to eat his holy flesh, and to drinke his precious blood?

Matt.
3. 11.

If the blessed Apostle Saint Peter, seeing but a glimpse of Christs almighty power, thought himselfe unworthy to stand in the same boate with him; how unworthie art thou to sit with Christ at the same Table, where thou mayest behold the infinitenesse of his Grace & Mercie displayed?

If the Centurion thought that the rooffe of his house was not worthie to harbour so divine a Guest, what roome can there bee fit vnder thy ribbes, for Christs holinesse to dwell in?

Mat.
8. 2.

If the Bloud-issued sicke VVoman feared to touch the Hemme of his Garment; how shouldest thou tremble to eat his flesh, and to drinke his All-healing-blood?

Yet if thou comest humbly, in Faith, Repentance, and Charitie, abhorring thy sinnes past, and purposing

Mat. 9.
12, 13.
Matt.
11, 28.

vnfainedly to amend thy life henceforth, let not thy former sinnes afright thee; for they shall never bee laid vnto thy charge: and this Sacrament shall seale vnto thy soule, that all thy sinnes and the Iudgements due vnto them, are fully pardoned, and cleane washed away by the blood of Christ. For, this Sacrament was not ordained for them who are perfect: but to helpe penitent sinners vnto perfection. Christ came, not to call the righteous, but sinners to Repentance. And hee saith, that the whole neede not the Physician, but they that are sicke. These hath Christ called, and when they came, then hath hee ever helped. VVitnesse the whole Gospell, which testifieth, that not one Sinner, who came to Christ for mercy, went ever away without his errand. Bath thou likewise thy sicke Soule in this Fountaine of Christ blood; and doubtlesse, according to his promise, Zachar. 13. 1, thou shalt be healed of all thy sinnes, and uncleannesse. Not sinners therefore, but they who are vnwilling to repent of their sinnes, are debarred from this Sacrament.

Fifthly, meditate, that Christ left this Sacrament vnto vs, as the chiefe Token and Pledge of his Loue: not when we vould haue made him a King, Iohn 6, 15. (which might haue seemed a requitall of kindnes) but

when

when *Judas* and the High Priests were conspiring his *Death*, (therefore wholly of his meere favour.) VVhen *Nathan* would shew *David* how entirely the poore man loved his sheepe that was killed by the rich man: he gaue her (saith he) to eate of his owne morsels & of his owne cup to drink, 2. Sa. 12. 3. And must not the the loue of *Christ* to his Church be vnspeakeable, when hee giues her his owne flesh to eate, and his owne blood to drinke, for her spirituall and eternall nourishment? If then there be any loue in thine heart, take the *Cuppe of Salvation* into thy hand, and plegge his loue with loue againe, *Psalms. 116. 11.*

Sixtly, when the Minister beginneth the holy consecration of the Sacrament, then lay aside all praying, reading, and all other cogitations whatsoever; and settle thy meditations onely vpon those holy actions & rites: which according to *Christs* institution are vsed in and about the holy Sacraments: For it hath pleased *GOD* (considering our weakenesse) to appoint those Rites as meanes, the better to lift vp our mindes to the serious contemplation of his heavenly Graces.

VVhe therefore thou seest the Minister putting apart Bread & VVine on the Lords Table; and consecrating them by Prayers, and the rehearsall of

Christs

Christs institution, to bee a holy Sacrament of the blessed *Bodie & Bloud* of *Christ*; then meditate, how *GOD* the Father, of his meere loue to mankinde, set apart and sealed his onely begotten Sonne, to bee the *All-sufficient meanes*, & onely Mediatour, to redeeme vs from sinne, and to reconcile vs to his grace, and to bring vs to his glory.

VWhen thou seest the Minister breake the Bread, being blessed, thou must meditate, that *Iesus Christ* the eternall Sone of God was put to death, and his blessed Soule and Bodie (with the sense of Gods anger) broken asunder for thy finnes, as verily as thou now seest the holy Sacrament to bee broken before thine eyes: and with all call to minde the hainousnesse of thy finnes, and the greatnesse of Gods hatred against the same; seeing Gods justice could not bee satisfied, but by such a Sacrifice.

VWhen the Minister hath blessed and broken the Sacrament, and is addressing himselfe to distribute it; then meditate, That the King (who is the Master of the Feast) stands at the Table to see his Guests; & lookerh vpon thee, whether thou hast on thee thy
 * *VWedding garment*. Thinke also, that all the holy *Angels*, that attend vpon the Elect in the Church, and doe desire to behold the celebration of
 the

* *Mat.*
22. 11.

This
wedding
Garmēt
unrighteousnesse
& true
holi-
nesse,

Apoc.

19. 8.

Ephes.

4. 24.

1 Cor.

11. 10.

Eph. 1.

b 1.

Pet. 1,

12.

those holy Myſteries, doe obſerue thy reverence and behaviour. Let thy ſoule therefore, whileſt the Miniſter bringeth the Sacrament vnto thee, offer this or the like ſhort Soliloquie vnto Chriſt.

A ſweete Soliloquie to be ſaid betwixt the Conſecration and receiving of the Sacrament.

Is it true indeed, that God will dwell on earth? Behold, the Heaven, and the Heaven of Heavens are not able to containe thee: how much more unable is the ſoule of ſuch a ſinfull caitiſe as I am to receiue thee?

1. Km.
8, 27.

But ſeeing it is thy bleſſed pleaſure, to come thus to ſuppe with me, and to dwell in mee, I cannot for joy but burſt out, and ſay, *What is man, that thou art ſo mindfull of him, and the Sonne of man, that thou ſo regardeſt him? What favour ſoever thou vouchſafeſt mee in the abundance of thy Grace, I will freely confeſſe what I am in the wretchedneſſe of my Nature. I am, in a word, a Carnall Creature, whoſe very Soule is ſould under ſinne: a wretched man, compaſſed about with a bodie of death, Yet Lord, ſeeing thou calleſt, here I come; and ſeeing thou calleſt ſinners, I haue thruſt my ſelfe in among the reſt, and ſeeing thou calleſt all with their hea-*

Apoc.
3, 20.
Ioh.
14, 20.

Rem.
7, 14.
Per, 24.
Mat.
9, 13.

Mat.
11, 28.

viest loader, I see no reason why I should stay behind. O Lord, I am *sicke*, and whither should I goe, but vnto thee the *Physician* of my Soule? Thou hast cured *many*, but never diddest thou meete with a more miserable Patient: for I am more *leprous* then *Gehazi*, more *uncleane* then the *Magdalene*, more blinde in Soule, than *Bartimeus* was in Bodie; for I haue lived all this while, & never seene the *true light* of thy VVord: My soule runnes with a greater *fluxe of sinne*, than was the *Hemorrhisse issue of blood*. *Mephibosheth* was not more *lame* to goe, than my Soule is to *vvalke* after thee in loue. *Ieroboams Arme* was not more *withered* to strike the Prophet, than my hand is *maimed* to relecue the poore. Cure mee, O Lord, and thou shalt doe as great a worke as in curing *them all*. And though I haue *all their sinnes and sores*, yet Lord, so *abundant* is thy grace, so great is thy *skill*, that if thou *vuilt*, thou canst with a *vword*, forgive the one, & heale the other: And why should I doubt of thy good *vwill*, when to saue me, will cost thee now but one *loving smile*; who diddest shew thy selfe so willing to redeeme mee, though it should cost thee *all thy heart bloud*: & now offerest so graciously vnto mee the assured pledge of my Redēption by thy *bloud*? VVho

am I, O Lord God? and what is my merit, that thou hast bought mee with so deare a price. It is meerely thy mercy: for I, O Lord, am not vvorthy the least of all thy mercies: much lesse to be a partaker of this holy Sacrament, the greatest pledge of the greatest mercie, that ever thou didst bestow vpon those Sonnes of men whom thou lovest. How might I, in respect of mine owne unworthinesse, cry out for feare at the sight of thy holy Sacrament, as the Philistins did, when they saw the Arke of God come into the assembly? Voe now vnto mee a sinner; but that thy Angel doth comfort me, as he did the woman: Feare thou not, for I know that thou seekest Iesus vvhich was crucified. It is thou indeed that my soule seeketh after. And here thou offerest thy selfe vnto me in thy blessed Sacrament. If therefore Elizabeth thought her selfe so much honoured, at thy presence in the wombe of thy blessed Mother, that the Babe sprung in her belly for joy; how should my Soule leape within me for joy, now that thou comest by thy holy Sacrament, to dwell in my heart for ever? Oh what an honour is this, not that the Mother of my Lord, but my Lord himselfe should come thus to visit me! Indeed, Lord, I cōfesse with the faithfull Cēturion, that I am not vvorthy that thou shouldest come vnder my roofe: and

2, Sam.
7, 21.

Gen. 32,
10.

1, Sam.
5, 7.

Mat.
28, 5.

Luke 2,
43-44.

Mat.
8, 8.

that if thou *didst but speake the vword* onely, *my soule should be saved*; yet seeing it hath pleased the riches of thy grace, for the better strengthening of my *weakenesse*, to seale thy mercy vnto me, by thy *visible signe*, as well as by thy *visible VWord*: in all thankfull humilitie my Soule speakes vnto thee with the blessed Virgin: Behold, *the handmaid of the Lord*, be it vnto me according to thy vword. Knock thou, Lord, by thy VWord and Sacraments, at the doore of my Heart, and I will, like the *Publican*, with both my fists knocke at my *breast*, as fast as I can, that thou mayest enter in: And if the doore will not open fast enough, breake it open, O Lord, by thine Almighty power, and then enter in, & dwell there for ever, that I may haue cause with *Zachens*, to acknowledge, that *this day salvation is come into mine house*. And cast out of me whatsoever shall bee *offensiu*e vnto thee: for I resigne the whole possession of my heart vnto thy sacred Majesty, intreating that I *may not liue henceforth*, but that thou mayest liue in me, speake in me, vualke in me, and so to governe me by thy Spirit, that nothing may be *pleasing* vnto me, but that which is *acceptable* vnto thee: That finishing my course in the life of Grace, I may afterward liue with thee for ever in the Kingdome of glory.

Luke 1,
38.

Apoc.

3. 20.

Luke

18, 23.

Luke
19, 9.

glory. Grant this, O Lord *Iesus*, for the merits of thy death and blood-shedding, *Amen*.

VWhen the Minister bringeth towards thee the *Bread*, thus *blessed* and *broken*, and offering it vnto thee, bids thee, *Take, eate, &c.* then meditate that *Christ himselfe* commeth vnto thee, & both *offereth*, and *giveth* indeed vnto thy faith, his *very bodie and blood*, with all the *merits* of his *death* and *passion*, to feede thy Soule vnto *eternall life* : as surely as the Minister offereth and giveth the outward signes that feed thy body vnto this *temporall life*. The *bread of the Lord* is given by the *Minister*, but the *Bread* which is the *Lord*, is given by *Christ himselfe*.

VWhen thou takest the bread at the Ministers hand to eate it, then *revise* up thy soule to *apprehend Christ* by *Faith*; and to *apply* his merits to heale thy *miseries*. Imbrace him as sweetly with thy *Faith* in the *Sacrament*, as ever *Simeon* hugged him with his *armes* in his *swadling clouts*.

As thou eatest the *Bread*, imagine that thou seest *Christ hanging upon the Crosse*, and by his *unspeakeable torments*, fully satisfying Gods *Iustice* for thy *sinnes*: and strive to be as *verily* partaker of the *spirituall Grace*, as of the *Elementall signes*. For, the *Truth* is not absent from the *signe*;

Sacra-
mentum
requirit
sacram
mentum.

* Christ
calls it
his body,
not the
signe of
his body,
because
this Sa-
crament
was in-
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to signi-
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nicate
the spiri-
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graces
that they
repre-
sent, &
by the
signes, to
draw
our
minde
to the
graces
signified.

So Eu-
thymius in Mat. 19. Non dixit dominus, Hæc sunt sig-
na corporis mei, sed, Hoc est corpus meum. Oportet
ergo, non ad naturam eorum, quæ proposita sunt, aspi-
cere, sed ad ipsorum virtutem & gratiam. Non hoc
corpus quod videtis manducaturi estis, & bibaturi il-
lum sanguinem quem fusuri sunt, qui me crucifigant.
Sacramentum aliquid vobis commendat; spiritualiter
intellectum vivificabit vos. August. in Psalm. 98. *Spea-
king in the person of Christ. The Disciples did not
eat Christ corporally and substantially in the first In-
stitution, no more doe we in the reiteration of the same
Supper.*

neither doth Christ deceiue, when hee
saith, *This is my body* : but hee giveth
himselfe indeed to every soule that
spiritually receiues him by faith. For
as ours is the same supper which Christ
administred : so is the same Christ
verily present at his owne Supper,
not by any Papall * transubstantiation,
but by a sacramentall participation,
wherby he doth truly feed the faith-
full vnto eternall life: not by comming
downe out of heaven vnto thee, but
by lifting thee vp from the earth vn-
to him. According to that old sayings
Sursum corda, Lift vp your hearts:
And, *vwhere the carke is, thither will
the Eagles resort*, Mat. 23. 28.

VVhen thou seeest the VVine
brought vnto thee apart from the
Bread, then remember, that the
Bloud of Iesus Christ was as verily sepa-
rated from his body vpon the Crosse,
for the remission of thy finnes : And
that this is the *seale of the new Cove-
nant*, which God hath made, to forgive

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all the finnes of all penitent sinners that beleue in the merits of his bloud-shedding. For the VVine is not a Sacramēt of Christs bloud contayned in his veynes; but as it was shed out of his body vpon the Crosse for the remission of the finnes of all that beleue in him.

Matt.
26, 28.

As thou drinkest the VVine, and powrest it out of the Cup into thy Stomacke; meditate and beleue, that by the merits of that Bloud, which Christ shed vpon the Crosse, all thy sinne are as verily forgiven, as thou hast now drunke this Sacramentall VVine, and hast it in thy stomacke. And in the instant of drinking, settle thy Meditation vpon Christ, as hee hanged vpon the Crosse; as if, like Mary and Iohn, thou diddest see him nailed, and his bloud running downe his blessed side, out of that gastly vvoid, which the Speare made in his innocent heart; wishing thy mouth clozed to his side, that thou mightest receiue that precious bloud, before it fell to the dustie earth: And yet the actuall drinking of that reall bloud with thy mouth, would bee nothing so *esse-
tuall, as this Sacramentall drinking of that bloud spiritually by Faith. For one of the Souldiers might haue drunken that, and beene still a Repro-

* If re-
mission
of sins
& etev-
nall life
had bin
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priated
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of the
reall
bloud,
doubt-
lesse
Iohn

and Mary would haue made meares to haue drunke it: But Iohn ascribes the vertue to beleeving that it was shed.

bate, but whosoever drinketh it *spiritually by Faith*, in the Sacrament, shall surely haue the *Remission* of his sinnes, and *Life* everlasting.

As thou feelest the Sacramentall VVine which thou hast drunke, *Warming* thy colde stomacke; So endeavour to feele the *Holy Ghost* cherishing thy Soule in the joyfull assurance of the forgiveness of all thy sinnes, by the merits of the blood of *Christ*. And to this end, God giveth every faithfull soule, together with the Sacramentall blood, the *Holy Ghost* to drinke. ^a *We are all made to drinke into one Spirit*. And so lift vp thy minde from the contemplation of *Christ*, as he was crucified vpon the Crosse, to consider how hee now ^b *sits in glory at the right hand of his Father*, making *intercession* for thee, by presenting to his Father the *unvaluable* merits of his death, which he once suffered for thee, to appease his Iustice for the sinnes which thou dost daily commit against him.

After thou hast eaten and drunke both the Bread and VVine, labour that as those Sacramentall Signes doe turne to the nourishment of thy Body, and by the digestion of heate become one with thy substance; so by the operation of Faith & the *Holy Ghost*, thou mayest become one with *Christ*, and *Christ* with thee: and so mayest
feele

^a 1 Cor.
12, 13.

^b Rom.
8, 34.
Heb. 7,
25, &
9, 24.

feele thy *Communion with Christ confirmed*, and increased daily more and more: That as it is impossible to separate the *Bread & Vine* digested into the bloud and substance of thy body: so it may be more vnpossible to part *Christ* from thy *Soule*, or thy *Soule* from *Christ*.

Lastly, as the *Bread* of the *Sacrament*, though confected of many *Graines*, yet makes but one *Bread*: so must thou remember, that though all the faithfull are *many*; yet are they all but one *mysticall bodie*, whereof *Christ* is *Head*. And therefore thou must loue every *Christian* as thy selfe, and a member of thy bodie.

Thus farre of the duties to bee done at the receiving of the holy *Sacrament*, called *Meditation*.

3. Of the duties vvhich vve are to performe after receiuing of the holy *Communion*, called *Action*, or *Practice*.

THE dutie which wee are to performe after the receiving of the *Lords Supper*, is called *Action* or *Practice*: without which all the rest will minister vnto vs no comfort.

The *Action* consists of two sorts of duties: first, such as wee are to performe in the *Church*: or else after that we are gone home.

1. Cor.
10, 17.
Vnus est
panis
commu-
ni co-
tione
Sakra-
menti,
non au-
tem ne-
cessario
unus
nume-
ro,

Those that wee are to performe in the Church, are either severall from our owne soules, or else joyntly with the Congregation.

The severall duties which thou must performe from thine owne Soule, are three: First, thou must bee carefull (that forasmuch as Christ now dwelleth in thee, therefore) to entertaine him in a cleane heart, and with pure affections; for, the most Holy will be holy with the holy: for if Ioseph of Arimathea, when he had begged of Pilate his dead bodie, to burie it, wrapped it in sweet odours and fine linnen, and laid it in a new Tombe; how much more shouldest thou lodge Christ in a new Heart, and perfume his Roomes with the odoriferous Incense of Prayers, and all pure affections? If God required Moses to provide a Tote of pure Gold to keepe the Manna that fell in the wilderness: what a pure heart shouldest thou provide to receiue this divine Manna, that is come downe from heaven?

And as thou camest forrowing, like Ioseph and Mary, to seeke Christ in his Temple, so now having there found him in the midst of his Word and Sacrament, bee carefull with joy to carry him home with thee, as they did.

And if the man, that found but his lost sheepe, rejoyced so much, how

Psal.
18, 26.
Sancta
non nisi
sanctè
& *san-*
ctis.

Luke 2,
46.

Luke
15, 6.

canst

canst thou, having found the *Saviour of the VVorld*, but rejoyce much more?

Secondly, thou must offer the *sacrifice of a privat thanks-giving* vnto God for his inestimable grace and mercy; for as this action is common vnto the vvhole Church; so is it applayed particularly to every one of the faithfull in the Church, and for this particular mercy, every soule must joyfully offer vp a particular sacrifice of *Thanks-giving*. For if the *Wise men* rejoyced so much when they saw the *Starre* which conducted them vnto Christ, and worshipped him so devoutly, when hee lay a *babe* in the *manger*, and offered vnto him their *Gold, Myrrh, & Franckincense*, how much more shouldest thou rejoyce now, that thou hast both seene and received this *Sacrament*, which guideth thy Soule vnto him where hee sitteth at the right hand of his Father in glory? And thither lifting vp thy heart, adore him, and offer vp vnto him the *Gold* of a pure Faith, the *Myrrh* of a mortified heart, and this or the like *sweet Incense of Prayer*, and *Tankesgiuing*.

A Prayer

*A Prayer to be said after the receiving
of the Communion.*

WHat shall I render vnto thee (O blessed saviour) for all these blessings, which thou hast so graciously bestowed vpon my soule? How can I sufficiently *thanke* thee, when I can scarce expresse them? VWhere thou mightest haue made mee a *Beast*, thou madest mee a *Man*, after thine *oune Image*. VWhen by sinne I had lost both *thine Image*, and *my selfe*: thou didst renew in me *thine Image* by thy *Spirit*, and diddest *redeeme* my Soule by thy *blood* againe: and now thou hast given vnto mee thy *Seale* and pledge of my *Redemption*; yay, thou hast given thy selfe vnto me, O *blessed Redeemer*. Oh, what an inestimable *treasure of riches*, & *overflowing Fountaine of grace* hath he got, who hath gained thee! No Man ever touched thee by *faith*, but thou diddest heale him by *grace*: for thou art the *Author of Salvation*, the *remedy* of all evils, the *medicine* of the *sicke*, the *life* of the *quicke*, and the *resurrection* of the *dead*. Seemed it a small matter vnto thee to appoint thy holy *Angels*, to attend vpon so vile a creature as I am; but that thou wouldest enter thy selfe into my Soule, there to *preserue*, *nourish* & che-
rish

ish me vnto life everlasting?

If the carcasse of the dead Prophet could revine a dead man that touched it; how much more shall the living bodie of the Lord of all Prophets quicken the faithfull, in whose heart he dwelleth? And if thou wilt raise my bodie at the last day out of the dust; how much more wilt thou now revive my Soule, which thou hast sanctified with thy spirit, and purified with thy blood? O Lord, what could I more desire, or what couldest thou more bestow vpon me, then to giue me thy Bodie for meate, thy Blood for drinke, and to lay downe thy Soule for the price of my redemption? Thou Lord, endurest the paine, and I doe reape the profit: I received pardon, and thou diddest beare the punishment. Thy teares were my Bath, thy wounds my weale, and the injustice done to thee, satisfied for the judgement which was due to me. Thus by thy Birth, thou art become my Brother; by thy Death; my Ransome; by thy Mercie, my Revvard; and by thy Sacrament, my nourishment. O divine food! by which the sonnes of men are transformed into the sonnes of God: so that mans nature dyeth, and Gods nature liveth, and ruleth in vs. Indeed, all creatures wondred, that the Creator would bee inclosed nine Moneths in the Virgins VVombe, (though her wombe

1, Kin.
13, 21.

wombe being replenished with the holy Ghost, was more splendid then the *Starry Firmament*.) But that thou shouldest thus humble thy selfe to dwell for ever in my Heart, which thou foundest more vncleane then a *dung-hill*, it is able to make all the Creatures in Heaven and Earth to stand amazed. But seeing it is thy free grace and meere pleasure thus to enter and to dwell in my heart, I would to God that I had so pure a heart as my heart could wish, to entertaine thee. And who is fit to entertaine Christ? or who, though invited, would not chuse with *Mary*, rather to kneele at thy feete, then presume to sit with thee at thy Table? Though I want a *pure heart* for thee to dwell in, yet *weeping eyes* shall never bee wanting to wash thy blessed feete, and to lament my filthy sinnes. And albeit I cannot weepe so many teares as may suffice to wash thy holy Feete, yet Lord, it is sufficient that thou hast shedde *Bloud* enough to cleanse my sinfull soule. And I am fully (O Lord) assured, that all the daintie fare, wherewith the disdainfull *Pharisee* entertained thee at his table, did not so much please thee, as those teares which penitēt *Mary* powdered vnder the Table. I would therefore wish with *Ieremy*, that my head were a *Fountaine of teares*, that seeing

I can by no meanes yeeld sufficient
 thanks for thy loue to mee ; yet I
 might by cōtinuall teares, testifie my
 loue vnto thee. And though no mā is
 worthy of so infinite a *grace*: yet this
 is my cōfort, *that hee is vworthy, vvhō*
thou in fauour accountest vworthy. And
 seeing that now of thy meere grace
 thou hast counted mee amōg others
 thy chosen, worthy of this vnspeake-
 able fauour, & sealed by thy Sacra-
 ment the assurance of thy loue, & the
 forgiuenesse of my sins: O Lord, con-
 firme thy fauour vnto thy Servant, &
 say of mee as Isaac did of Iacob, *I haue*
blessed him, therefore he shall be blessed.
 And that I may say vnto thee with Da-
 uid, *Thou O Lord hast blessed my Soule,*
& made it thy house, & it shall be bles-
sed for ever. And seeing it pleased thee
 to blesse the house of Obed-Edom & all
 his houshold, vvhilest the Arke of the
 Lord remained in his house: I doubt not
 but thou wilt much more blesse my
 soule & bodie, & all that doe belong
 vnto me, now that it hath pleased thy
 Majesty, of thine owne good will, to
 enter vnder my rooffe, & to dwell for e-
 ver in my poore cottage. Blesse me, O
 Lord, so that my sinnes may wholly
 bee remitted by thy blood, my con-
 science sanctified by thy Spirit, my
 minde enlightened by thy Truth, my
 heart guided by thy Spirit, & my will
 in all things subdued to thy blessed will
 &

Gen. 27.
 33,
 1, Chr.
 17, 27.

2. Sam.
 6, 11, 12.

Gen 32,
26, &c.

Exod.
33, 14.

& pleasure. Blesse me with all graces which I want, & increase in me those good gifts, which thou hast already bestowed vpon me. And seeing that I hold thee not by the Armes, as *Iacob*, wrestling without me; but inwardly dwelling by Faith within mee; surely, Lord, I *vwill* never let thee goe, except thou blesse mee, and giue me a new name, a new heart, a new spirit, and strength by the power of God to prevaile over sinne and Satan. And I beseech thee, O Lord, desire not to depart from mee, as thou diddest from *Iacob*, because the day breaketh, and thy grace beginneth to dawne & appeare. But I from my soule, humbly with the *Emautes* entreat thee, O sweete Iesus, to abide with me, because it draweth towards night. For the night of temptation, the night of tribulation, yea my last long night of death approacheth: O blessed Saviour, stay with me therefore now and ever. And if thy presence goe not home with me, carry me not from hence. Go with mee, and live with mee, and let neither death nor life separate mee from thee. Drive me from my selfe, draw me vnto thee. Let me be sick, but sound in thee, & in my weaknesse let thy strength appeare. Let me seeme as dead, that thou alone mayest be seene to live in mee, so that all my members may bee but Instruments to act

act thy motions. Set me as a Seate vpon
 thine Heart, and let thy zeale bee set-
 led vpon mine, that I may bee out of
 loue with all: that I may be onely in
 loue with thee. And grant, O Lord,
 that as thou now vouchsafest mee
 this fauour, to sit at thy Table to re-
 ceiue this Sacrament in thy House of
 grace, so I may hereafter through thy
 mercy, be received to *eate and drinke*
at thy Table in thy Kingdome of glory.
 And for thy mercy, I doe here with
 the foure Beasts, and foure & twenty
 Elders, cast my selfe downe before
 thy Throne of Grace, acknowledging
 that it is thou that hast redeemed me
 with thy blood, & that saluation com-
 meth onely from thee. And therefore
 vnto thee I doe yeeld all praise, and glo-
 ry, and wisdom, and thanks, and honour,
 and power, and might, and majesty, O
 my Lord, and my God, for evermore, A-
 men.

Cant.
 8, 6.

Luke
 22, 30.

Apoc.
 5, 9, 1

Apoc.
 7, 10, 11,
 12.

Thirdly, seeing Christ hath sacrifi-
 ced himselfe for thee: (& all that thou
 canst giue is too little) therefore thou
 must offer thy selfe to bee a *living,*
holy & acceptable sacrifice vnto God: y
 serving him in righteousness and ho-
 line all thy dayes. Thus Tertullian
 witnesseth, that in his time, a Chri-
 stian was knowne from another mā,
 only by the holinesse and uprightnesse
 of his life.

Rom.
 12, 1,
Luke
 2, 75.

2. Of the duties which wee are to doe after the Communion, joyntly with the Congregation.

THE duties to be performed jointly with the Church, are three. First, *publike Thankesgiving*, both by Prayers, & singing of *Psalmes*: thus Christ himselfe and his Apostles did. Secondly, *loyning with the Church*, in giving (every man according to his abilitie towards the reliefe of the poore. This was the manner of the primitive Churches, to make *Collections* and * *Loue Feasts* after the Lords Supper, for the reliefe of the poore Christians. Thirdly, when thanks and praise is ended; then with all reverence to stand vp, and to receiue the *blessing of God*, by the mouth of his *Minister*, and to receiue it as if thou diddest heare God himselfe pronouncing it vnto thee from heaven. For by their *blessing*, God doth *blesse his people*.

Thus farre of the duties to bee practised in the Church.

The duties which thou art to practise after that thou art departed

Which is probable to haue bene the 113. Psalm. 1. Cor. 16. 1. Rom. 15. 25. * Qui copiosiores sunt & volunt, pro arbitrio quisque suo quod visum est contribuat, & quod ita colligitur, apud praepositum deponitur: atque

inde ille opitulatur pupillis & viduis, & qui propter morbum aut aliquam aliam causam egent. &c. *Apolog. 2. Iusti. Mart. ἀγὰρ τὸν. lucrum est pietatis nomine facere sumptum. Tert. Ap. adv. Gent. cap. 31. Num. 6, 23, 27. Iohn. 6, 56.*

bon

home, are three. First, to obserue diligently; whether thou hast truly received *Christ* in the Sacramēt. VVhich thou mayest thus easily perceiue; for seeing *his flesh is meate indeede, and his bloud is drinke indeed*, and that he is so full of grace, that no man ever touched him by *Faith*, but hee received vertue from him; it cannot possibly bee, that if thou hast eaten his flesh, or drunke his bloud, but thou shalt receiue grace and power to be cleansed from thy sinnes and filthinesse. For if the *Hereticke*, that did but touch his garment, had her *bloudie issue*, that continued so long, forthwith stanchd: how much more will the *bloudie issue* of thy sinne bee stanchd, if thou then hast truly eaten and drunke the *very flesh and bloud of Christ*? But if thy issue still runneth, thou mayest justly suspect thou hast never yet truly touched *Christ*.

Mark.
5. 29.

Secondly, seeing thou hast now reconciled thy selfe to God, & renewed thy covenant, and vowed newnesse and amendment of life, thou must therefore haue a speciall care, that thou dost not yeeld to commit thy former sinnes any more: knowing that the *uncleane spirit*, if ever he can get into thy Soule againe, after that it is swept & garnished, he will enter forcible possession, with seaven other *Diuels worse then himselfe*: so that

Matt.
12. 24.
&c.

1. Pet.

2. 22.

a Cant.

5. 3.

b Psal.

45. 7.

Heb.

1. 9.

c Cant.

1. 3.

d Psal.

94. 8.

Scio

Romæ

hâc esse

consue-

tudi-

nem, et

fideles

semper

Christi

corpus

acci-

pant,

Hier.

Apol.

ad Iob.

Quoti-

die cõ-

munio-

nem Eu-

chari-

stie

percipe-

re nou

laudo

nec re-

prehen-

do. Om-

nibus

Domi-

nicis

diebus

com-

muni-

candum

suadeo & hortor, si mens sine affectu peccandi sit.
 Aug. (vel potius Gervasio) lib. de Eccl. Dog. c. 33.

D. s. vid.

the end of that man shall be worse then his beginning. Be ye not therefore like the Dog that returnes to his vomit, or the washed Sow, that walloweth in the mire againe. And returne not to thy malice, like to the Adder, who laying aside his poyson while shee drinks, takes it vp againe, when shee hath done. But when either the Diuell or thy flesh shall offer to tempt and mooue thee to relapse into thy former sinnes: answer the as the Spouse doth in the Canticles, ^a I haue put off my coat (of my former corruption) how shall I put it on? I haue washed my feet, how shall I defile them againe?

Lastly, if ever thou hast found either joy or comfort in receiving the holy Sacrament, let it appeare by the eager desire of receiving it often againe. For the ^b bodie of Christ as it was anointed with the oyle of gladnes aboue his fellowes; so doth it yeeld a sweeter sauiour the all the Oyntments of the world: The fragrant smell whereof allureth all Soules, who haue once tasted the sweetnesse thereof, ever after to desire oftner to taste thereof againe. Because ^c of the sauiour of thy good Oyntments, therefore doe the Virgins loue thee. O taste therefore, & often ^d see how good the Lord is, saith

David. This is the Commandement of Christ himselfe. Doe this in remembrance of mee, & in doing this, thou shalt shew thy selfe best mindfull and thankfull for his death. For as oft as yee shall eat this bread, & drinke this cuppe, yee shall shew the Lords death untill hee come. And let this bee the chiefe end, whereunto both thy receiuing & living tendeth: that thou mayest bee a holy Christian, zealous of good worke, purged from sinne, to liue soberly, righteously & godly in this present world; that thou maist bee acceptable to God, profitable to thy brethren, & comfortable vnto thine owne soule.

*Tit. 2,
12, 14.*

Thus farre of the manner of glorifying God in thy life.

Now followeth the Practice of Piety, in glorifying God in the time of sicknesse, and when thou art called to die in the Lord.

As soone as thou perceivest thy selfe to be visited with any sicknesse, meditate with thy selfe:

1. That misery commeth not forth of the dust; neither doth affliction spring out of the earth. Sicknesse comes not by hap or chance (as the Philistins supposed that their Mice and Emerodes came,) but from mans wickednesse, which as sparkles breaketh out. Man

*Iob 5,
6.*

*1. Sam.
6, 5.*

Lam.
3. 39.
P^s. 107.
17.

Ecc^l.
10. 4.

2. Chro.
15. 4.

Mat.
6. 6.
P^s. 4. 4.
Lam.
3. 40.
Josh. 7.
16. &c.

suffereth (saith Ieremie) for his sinnes. Fooles (saith David) by reason of their transgressions, and because of their iniquities, are afflicted. As therefore Salomon adviseth a mā to carry himselfe towards an earthly Prince; If the spirit of him that ruleth, rise up against thee, leave not thy place, for gentlenesse pacifieth great sinnes: so counsell I thee to deale with the Prince of Princes: If the spirit of him that ruleth heaven and earth, rise up against thee, let not thy heart despaire: for repentance pacifieth great sins. And whosoever returneth in his afflictions to the Lord God of Israel, & seekes him, he will be found of him.

2. Shut too thy Chamber dore; Examine thine own heart upon thy bed, search and trie thy wayes. Search as diligently for thy capitall sin, as Ioshua did for Achan, till thou finde it. For albeit God, when hee beginneth to chasten his Children, hath respect to all their sinnes: yet when his anger is incensed, hee chiefly taketh occasion to chasten, & enter with them into judgement, for some one grievous sinne, wherein they haue lived without Repentance.

3. VVhen thou hast thus considered all thy sinnes, put thy selfe before the Iudgement Seate of God, as a Fellow or Murtherer standing at the Barre of an earthly Iudge: and with griefe

and

and sorrow of heart *confesse* vnto God
all thy knowne sinnes, especially thy
capitall offences, wherewith God is
chiefly displeased. Lay them open,
with all the circumstāces of the *time*,
place, & *manner* how they were com-
mitted, as may most serue to aggra-
uate the *hainousnes* of thy sinnes, & to
shew the *contritiō* of thy heart for the
same. Lift vp thine hand, & acknow-
ledge thy selfe before the righteous
Iudge of heaven and earth, *guilty* of e-
ternall death and damnatiō, for these
thy hainous sinnes & transgressions.
And having thus *accused* and *judged*
thy selfe; cast downe thy selfe before
the Foot-stoole of his Throne of
grace: assuring thy selfe, that whatsoe-
uer the *Kings* of *Israel* bee; yet the
God of *Israel* is a mercifull God: And
cry vnto him from a penitent and
faithfull heart, for mercy & forgieue-
nesse, as eagerly and earnestly, as e-
uer thou knewest a malefactor, being
to receiue his sentence, crying vnto
the Iudge for fauour and pardon;
vowing amendment of life, and (by
the assistance of his grace) never to
commit the like sinne any more. All
which thou mayest doe, in these or
the like words.

Pro. 28, 30.

P sal. 99, 5.
Heb. 4, 20, 21.
1, Reg. 20, 31.

A Prayer vvhhen one begins to be sicke.

Iob 3.

25.

Hab.

3, 2.

O Most righteous Iudge, yet in Iesus Christ, my gracious Father: I wretched sinner doe heere returne vnto thee (though driven with paine and sicknesse) like the Prodigall Child with vuant and hunger. I acknowledge, that this sicknesse & paine comes not by blinde Chance, or Fortune, but by thy Divine Providence, & speciall appointment. It is the stroake of thy heavy hand, which my sinnes haue justly deserved; & the things that I feared, are now fallen vpon me: Yet I doe wel perceiue, that in vnrath thou remembrest mercy; when I consider, how many, and how hainous are my sinnes, and how few and easie are thy corrections. Thou mightest haue stricken me with some fearefull and sudden death, whereby I should not haue had either time or space to haue called vpon thee for grace & mercy; and so I should haue perished in my sinnes, and haue beene for ever condemned in Hell.

But thou, O Lord, visitest mee with such a fatherly chastisement, as thou vsest to visit thy dearest Children whom thou best lovest; giving mee (by this sicknesse) both warning and time to repent, and to sue

vnto

vnto thee for grace & pardon: I take not therefore, O Lord. this thy visitation, as any *signe* of thy wrath or hatred: but as an assured *pledge* & token of thy favour and loving kindenesse, whereby thou doest with thy temporall Iudgements draw mee to Iudge my selfe, and to repent of my wicked life, that I should not bee condemned with the godlesse and vnpenitent world. For thy holy VVord assures mee, that *whom thou lovest, thou thus chastenest*; and, that thou scourgest every Sonne that thou receivest: That if I endure thy chastening, thou offerest thy selfe vnto mee, as vnto a Sonne; and that all that continue in sinne, and yet escape without correction (whereof all thy Children are partakers) are Bastards & not Sonnes: and that thou chastenest mee for my profit, that I may bee a partaker of thy holinesse. O Lord, how full of goodnesse is thy Nature, that hast dealt with mee so graciously in the time of my health and prosperitie? & now being provoked by my sinnes and vnthankfulnessse, hast such *Fatherly* and *profitable* ends, in inflicting vpon mee this sickness and correction?

I confesse, Lord. that thou doest justly afflict my Bodie with sickness, for my Soule was sicke before of long prosperitie, and surfeited with ease, peace, plentie, and fulnesse of Bread:

1, Cor.
11, 13.

Heb. 11,
6, 7.
7c.

Ezech.
16, 49.

And now, O Lord, I lamente & mourne for my sinnes; I acknowledge my wickednesse, and mine iniquities are alwayes in my sight. Oh, what a wretched sinner am I; void of all goodnesse by Nature, and full of evill by sinfull Custome! Oh, what a world of sinne haue I committed against thee; whilst thy long sufferance expected my conversion, and thy blessings wooed mee to repentance! Yet, O my God, seeing it is thy propertie more to respect the goodnesse of thine owne nature, then the desert of sinners: I beseech thee, O Father, for thy Sonne Iesus Christ his sake, & for the merits of that All-saving death, which hee hath voluntarily suffered for all which beleue in him:

Pf. 51, 1.

Pf. 130.

Pf. 130.

25, 7.

Haue mercy upon me, according to the multitude of thy mercies: Turne thy face away from my sinnes, and blot out all mine iniquities: Cast me not out of thy presence, neither reuward me according to my deserts: For if thou doest reject me, who will receiue me? or who will succour me, if thou doest forsake me? But thou, O Lord, art the helper of the helpelesse, & in thee the fatherlesse findeth mercy: For though my sinnes bee exceeding great, yet thy mercy, O Lord, farre exceedeth them all, neither can I commit so many as thy grace can remit and pardon. VVash therefore, O Christ, my sins with the

Hof.

14, 4.

vertue of thy precious blood, especially those sinnes, which from a penitent heart I haue confessed vnto thee: but chiefly, O Lord, for Christ his sake forgive me*. And seeing that of thy loue thou diddest lay downe thy life for my ransome, when I was thine enemy: Oh, saue now the price of thine owne Blood, when it shall cost thee but a *smile* vpon mee, or a gracious appearance in thy Fathers sight, in my behalfe. Reconcile mee once againe, O mercifull Mediatour, vnto thy Father: for though there bee nothing in mee that can please him; yet I know, that in thee, and for thy sake, hee is *well-pleased* with all who thou acceptest and lovest. And if it be thy blessed will, remooue this sicknesse from me, and restore me to my former health againe; that I may liue longer, to seth forth thy glory: and to bee a comfort to my friends, which depend vpon me: and procure to my selfe a more settled assurance of that heavenly inheritance which thou hast prepared for me. And then, Lord, thou shalt see how religiously and wisely I shall *redeeme the time*, which heretofore I haue so lewdly & profanely spent. And to the end that I may the sooner & the easier be *delivered* from this paine & sicknesse, direct mee. O Lord, I beseech thee, by thy Divine Providence,

* Here
is time
that sin
which
most
troubleth
thy con-
science.

Matth.
3, 17.

Ephes.
5, 16.

to such a *Physician* and *helper*, as that (by thy *bleſſing* vpon thy meanes) I may recover my former health and welfare againe. And (good Lord) vouchſafe, that as thou haſt ſent this *ſickneſſe* vnto me, ſo thou wouldeſt likewise bee pleaſed to ſend thy *Holy Spirit* into my heart, whereby this preſent ſickneſſe may be ſanctified vnto mee: that I may vſe it as thy *Schoole*, wherein I may learne to know the greatneſſe of my miſerie, and the riches of thy mercie: that I may bee ſo *humbled* at the one, that I *deſpaire* not of the other & that I may ſo re-nounce all confidence of helpe in my ſelfe, or in any other creature, that I may onely put the whole reſt of my ſalvation in thy all-ſufficient merits. And forasmuch as thou knoweſt, Lord, how weake a veſſell I am full of frailtie and imperfections, and that by nature I am angry and froward vnder every croſſe and affliction: O Lord, who art the *giver of all good gifts*, arme mee with patience to endure thy bleſſed will and pleaſure, and of thy mercy lay no more vpon mee, then I ſhall bee able to endure and ſuffer. Giue mee grace to behaue my ſelfe in all patience, loue, and meeke-*neſſe*, vnto thoſe that ſhall come and viſit mee: that I may thankefully receiue, and willingly imbrace all good counſels and conſolations from

I am.

1. 17.

Ioh. 3.

17.

1. *Cor.*

10. 13.

them; And that they may likewise see in mee such good examples of *Patience*, and heare from mee such godly lessons of *Comfort*, as may bee arguments of my Christian Faith and profession, and instruction vnto them, how to behaue themselves. when it shall please thee to visit them with the like affliction, or sicknesse. I know, O Lord, I haue deserved to dye; and I desire not longer to liue, then to amend my wicked life, and in some better measure to set forth thy glory. Therefore, O Father, if it bee thy blessed will, restore mee to health againe, and grant mee a longer life. But if thou hast, according to thine eternall Decree, appointed by this sicknesse to call for mee out of this transitory life; I resigne my selfe into thy hands and holy pleasure; thy blessed will bee done, whether it bee by life or by death. Onely I beseech thee of thy mercy forgiue mee all my sinnes, and prepare my poore Soule, that by a true faith, and unfained repentance, thee may be ready against the time that thou shalt call for her out of my sicke and sinfull bodie. O heavenly Father, who art the hearer of Prayers; Heare thou in Heaven this my Prayer, & in this extremitie grant mee these requests, not for any *worthinesse* that is in mee, but for the *merits* of thy beloved Sonne *Iesus*, my onely Saviour and

Psalm.
31, 5.

P al.
65. 2.
1, *Am.*
39, 8.

Ioh. 16,
23.

and Mediatour; for whose sake thou hast promised to heare vs; and to grāt *vvhatsouer vvee shall aske of thee in his Name*. In his Name therefore, and his owne words I conclude this my vnperfect prayer, saying, *Our Father vvhich art in Heaven, &c.*

Having thus reconciled thy selfe vnto God in Christ.

Isa.
38, 1.

I. Let thy next care bee to *set thy house in order*, as Isay advised King Ezechias; making thy last *VWill and Testament* (if it bee not already made.) If it bee made, then peruse it, confirme it; and for avoyding all doubts and contention, *publish* it before *VVitnesse*s: that (if God call for thee out of this life) it may stand in force, and vnalterable, as thy last will and *Testament*; and so deliver it locked or sealed vp in some Boxe, to the keeping of a faithfull friend, in the presence of honest *vvitnesse*s.

II. But in making thy *Testament*, take a religious *Divines* advice, how to bestow thy *benevolence*; and some honest *Lauyers* counsell to contriue it according to *Lau*.

Dispatch this, before thy sicknesse doth *encrease*, and thy memory decay; least otherwise thy *Testament* prooue a *Dotement*, and so bee another mans *Fancy*, rather then thy *VWill*.

III. To prevent many inconveniencies,

niences, let mee recommend to thy discretion two things:

1. If God hath blessed thee with any competent state of VVealth, make thy *VWill* in thy *health time*: It will neither put thee *further* from thy goods, nor hasten thee *sooner* to thy death; but it will be a greater ease to thy *mind*, in freeing thee from a great *trouble*, when thou shalt haue most neede of quiet. For when thy *house* is set in order, thou shalt be better enabled to set thy *Soule* in order, & to dispose of thy journey towards God.

2. If thou hast Children, giue to every one of them a portion, according to thine *abilitie*, in thy life time; that thy life may seeme an *ease*, and not a *yoake* vnto them; yet so giue, as that thy Children may be still beholden vnto *thee*, and not *thou* vnto *thē*. But if thou keepe all in thy hāds whilest thou livest, they may thanke *death*, & not *thee*, for the portion that thou leavest *thē*. If thou hast no Children, & the Lord hath blest thee with a great portion of the goods of this VVorld; & if thou meanest to bestow them vpon any charitable or pious vses, put not over that *good worke* to the trust of others: seeing thou seest how most of other mens *Executors*, prooue almost *Executioners*: And if friends be so vnfaithfull

in a mans life : how much greater cause hast thou to distrust their fidelitie after thy death?

Lamentable experience sheweth how many *dead-mens* *uils* haue of late either beene quite *concealed*, vtterly *overthrowne*, or by cavils and quirkes of Law *frustrated* or *altered*: whereas by the Law of God, the will of the dead should not bee *violated*: but all his godly intentions *conscionably* performed and fulfilled, as in the sight of God, who in the day of the *Resurrection*, will be a just Iudge both of the *quicke* and *dead*. And if any thing should hap in his VVill to be *ambiguous* or *doubifull*, it should bee * construed as it might come neereſt to the honour of God, & the *honest intention* of the *Testator*. But let the *vengeance* due to such *vnchristian* deeds, light on the *Actors* that doe them: not on the *Kingdome* wherein they are suffered to be done. And let other *Rich men* bee warned by such *wretched examples*, not to *b* marry their mindes to their Money; as that they will do no good with their goods, till death divorceth them. Considering therefore the shortnesse of thine owne life, and the *uncertaintie* of others *just dealing* after thy death, in

a Gal.
3, 15.
Heb. 9,
17.
2, Cor.
5, 10.
Eccleſ.
11, 14.
Rom.
2, 15.
1, Cor.
4, 5.
Act. 7,
31, 32.

* Vo-
luntas
testato-
ris ma-
gis in-
ſpicien-
da eſt
quam
verba, l.
cum
virum
parag.
ſani.
C. de
fide,
cum ſſ.
ad leg.
Fal. l. ſi

ſſ. ad Tre. l. ubi. parag. te rogo. b Matrimonium inter
ter Aurum & Arcem, divorcium inter Deum & Ani-
mam, Aug.

theſt

these unjust dayes: let mee advise thee (whom God hath blessed with abilitie, and an intent to doe good) to become, in thy life time, thine owne Administrator, make thine owne hands, thine Executors, and thine owne eyes thy Over-seers; cause thy Lanthorne to give her light before thee, and not behind thee: give God the glory, and thou shalt receive of him in due time the reward, which of his grace and mercy hee hath promised to thy good workes.

4. Having thus set thy House and Soule in order (if the determined number of thy dayes be not expired) God will either haue mercy vpon thee, and say, *b* Spare him (O killing Maladie) that hee goe not downe into the pit; for I haue received a reconciliation: Or else his Fatherly providence will direct thee to such a Physician, & to such meanes, as that by his *c* blessing vpon their endeavours, thou shalt recover, and bee restored to thy former health againe. But in any wise, take heede that thou, nor none for thee, sed vnto Sorcerers, Wizards, Charmers, or Inchanters, for helpe; for this were to leaue the God of Israel, and to goe to Baalzebub, the god of Ekron, for helpe, as did wicked Abazia; and to breake thy Vow which thou hast made with the blessed Trinity in thy Baptisme. And bee sure, that God will never

Felix quem faciant aliena pericula cautum.
Gal. 6.

9.
Matt.

10, 41.
Mar. 9,

41.
Mat. 25,

41.
Luke

14, 14.
18,

21.
1, Cor.

15, 53.
Apoc.

14, 13.
a Iob

24, 5.
b Iob

33, 24.
c 2 Ki.

20, 7,
and 5,

7, 8, 10.
Ioh.

9, 7.

2, King.

1, 2, 3.

Leuit.
20, 6.

Dent.
18, 10.

Co.
1, Thess.

2, 20.

Dent.
13, 31.

13, 31.

13, 31.

2, Chro.
16, 12.

16, 12.

16, 12.

16, 12.

16, 12.

16, 12.

16, 12.

16, 12.

16, 12.

16, 12.

16, 12.

16, 12.

16, 12.

16, 12.

16, 12.

16, 12.

16, 12.

16, 12.

give a blessing by those meanes which hee hath accursed: but if he permit *Satan* to cure thy body, feare lest it tend to the damnation of thy soule. Thou art tried: beware.

5. VVhen thou hast sent for the *Physician*, take heed that thou put not thy trust rather in the *Physician* then in the *Lord*, as *Asa* did; of whom it is said, that hee sought not to the *Lord* in his disease, but to the *Physicians*: which is a kinde of idolatry; that will increase the *Lords* anger, and make the *Physicke* received vneffectuall. Vse therefore the *Physician* as *Gods Instrumēt*; & *Physicke*, as *Gods meanes*. And seeing it is not lawfull, without Prayer to vse ordinary foode, *1. Tim.* 4. 4. much lesse extraordinary *Physicke* (whose good effect depends vpon the blessing of *God*:) before thou takest thy *Physicke*, pray therefore heartily vnto *God* to blesse it vnto thy vse, in these or the like words:

A Prayer before taking of Physicke.

O Mercifull Father, who art the Lord of Health, & of Sicknesse, of Life, and of Death; who killest, and makest aliuē; who bringest downe to the graue & raisest vp againe: I come vnto thee, as to the onely *Physician*, who canst cure my Soule from sinne, & my Bodie from sicknesse. I desire nei-

ther

ther life nor death , but referre my
 selfe to thy most holy will : For,
 though we must needs dye ; and being
 dead, our liues are as water spilt on the
 ground , which cannot bee gathered up
 againe : yet hath thy gracious provi-
 dence (whilest life remaineth) appoin-
 ted meanes which thou wilt haue thy
 Children to vse , & (by the lawfull
 vse thereof) to expect thy blessing vp-
 on thine owne meanes, to the curing
 of their sicknesse, & restitution of their
 health. And now, O Lord, in this my
 necessity, I haue , according to thine
 ordinance , sent for thy servant (the
 Physician) who hath prepared for mee
 this *Physicke* , which I receiue as
 meanes sent from thy fatherly hand : I
 beseech thee therefore, that as by thy
 blessing on a *lump of drie figs* , thou
 didst heale *Ezechias* sore, that hee re-
 covered ; and by *seven times washing*
 in the river of *Jordan* , didst cleanse
Naaman the Syrian of his Leprosie;
 and diddest restore the man that was
 blinde from his birth , by anoynting his
 eyes with *Clay and Spittle* , & sending
 him to wash in the poole of *Siloam*; and
 by touching the hand of *Peters* *wiues*
Mother, diddest cure her of her Fea-
 ver; and didst restore the Woman
 that touched the hemme of thy Garmēt,
 from her bloudie issue: So it would
 please thee , of thine infinite good-
 nesse and mercie, to sanctifie this *Phy-*

2. Sam.
14, 14.

Isa. 38,
21.

Ioh. 9,
6, 7.
Mat.
8, 15.

Mat. 8,
20, & 6.

Job 14.

sicke to my vse, and to giue such a blessing vnto it, that it may (if it bee thy will and pleasure) *remoue* this my sicknesse and paine, and restore mee to health & strength againe. But if the number of those dayes which thou hast appointed for mee, to liue in this VValley of misery, be at an end; and that thou hast sent this sicknesse, as thy Messenger, to call mee out of this mortall life: then (*Lord*) *let thy blessed vwill bee done*; for I submit my will to thy most holy pleasure. Onely I beseech thee, encrease my Faith, and Patience, & let thy Grace and mercie bee never wanting vnto mee; but in the midst of all extremities, assist mee with thy *Holy Spirit*, that I may willingly & cheerefully resigne vp my Soule (the price of thine owne blood) into thy most gracious hands & custodie. Grant this, O Father, for Iesus Christ his sake; to whom with thee, and the Holy Ghost, bee all honour & glory, both now and evermore, Amen.

Meditations for the sicke.

W Hilest thy sicknesse remaineth, vse often (for thy comfort) these few *Meditations*, taken from the ends wherefore God sendeth afflictions to his Children: Those are ten,

1. That by afflictions, God may

not onely * correct our finnes past, but also worke in vs a deeper loathing of our naturall corruption, and so prevent vs from falling into many other sins, which otherwise wee would commit: like a good Father, who suffers his tender Babe to scorch his finger in a Candle, that hee may the rather learne to beware of falling into a greater fire. So that the Child of God may say with David, a *It is good for mee that I haue beene afflicted, that I may learne thy statutes: for, b before I was afflicted, I went astray, but now I keepe thy VVord.* And indeed (saith S. Paul) *c VVee are chastened of the Lord, because wee should not bee condemned with the world.* VVith one Crosse God maketh two Cures: the chastisement of sins past, & the prevention of sinne to come. For though the eternall punishment of sinne, (as it proceedeth from Iustice) is fully pardoned in the Sacrifice of Christ: yet wee are not (without serious judging of our selues) exempted from the temporall chastisement of sinne; for this proceedeth onely from the loue of God, for our good. And this is the reason, that when Nathan told David, from the Lord, that his finnes were forgiven; yet that the Svord (of chastisement) should not depart from his House, and that his Childe should surely die. For GOD, like a skillfull Physi-

* Deus suos percutit, ut emendat, Hier. Com. in Esa lib. 6. Deus calamitates infligit, non extinguere, sed castigare nos cupiens, Basil. Ser. 3. in divites. a Psal. 119. 71. b Psal. 119. 67. c 1 Cor. 11. 23.

1. Sam. 12. 10.

Verse 13.

cian, seeing the *Soule* to bee poysoned with the fertling of sinne; & knowing that the rainging of the flesh will prooue the ruine of the Spirit. ministreth the bitter Pill of affliction, whereby the *Reliques* of sinne are purged, and the *Soule* more soundly cured; the flesh is subdued, and the Spirit is sanctified. Oh the odiousnesse of sinne, which causeth God to chasten so severely his Children, whō otherwise hee loveth so dearly.

2. God sendeth affliction, to seale vnto vs our *Adoption*: *For every child whom God loveth, hee correcteth. And hee is a *Bastard* that is not corrected. Yea, it is a sure note, that where GOD seeth sinne, and smites not, there hee detests and loues not. Therefore it is said, that hee ^a suffered the wicked Sonnes of Ely to continue in their sin without correction, because the Lord would slay them. On the ^b other side, there is no surer token of Gods fatherly loue and care, then to bee corrected with some crosse, as oft as wee commit any sinfull crime. Affliction therefore is a seale of *Adoption*, no signe of *Reprobation*. For the purest Corne is cleanest fanned, the finest Gold is ofttest tryed, the sweetest Grape is hardest pressed, and the truest Christian heaviest crossed.

3. God sendeth affliction, to weane our hearts from too much loving this

* Heb.
12, 6 7,
8.
a Ad
mala
servan-
tur non
moritu-
ra mali.
1, Sam,
2, 25.
b Nam-
que fa-
vor ni-
mius nō
est fa-
vor, ira
sed in-
gens: At
favor in
magno
sæpe
dolore
latet.
Basil.
Anthol.
sacr.

negligi
mare de
a 2, Cor
tione in
reprimu

world & worldly vanities : and to
 cause vs the more earnestly to desire
 and long for * eternall life. For as the
 Children of Israel (had they not
 beene ill intrated in *Aegypt*) would
 never haue beene so willing to goe
 towards *Canaan* : so (vvere it not for
 the crosses and afflictions of this life)
 Gods children would not so hartily
 long, and willingly desire for the King-
 dome of Heaven. For, we see many
Epicures , that would be content to
 forgoe Heaven , on condition that
 they might still enjoy their earthly
 pleasures, & (having never tasted the
 joyes of a better) how loth are they
 to depart this life ? whereas the A-
 postle (that saw Heavens glory) tells
 vs, that there is no more comparison
 betwixt the joyes of *Eternall life*, and
 the pleasures of this world, thā there
 is betwixt the filthiest dung , and the
 pleasañtest meat : b or betwixt the
 stinkingst dung-kill , and the fairest
 bed-Chamber. As therefore a loving
 Nurse puts vvorme-vvood or mustard
 on the brest, to make the c Childe the
 rather to forsake the dug , so God
 mixeth sometimes affliction vvith
 the pleasures and prosperitie of

* Cre-
 bris
 tribula-
 tionibus
 Eccle-
 siam suā
 Domi-
 nus ex-
 ercet: ne
 si cuncta
 tempo-
 ralia
 forte
 prospe-
 re cur-
 rant, in-
 colatu
 præsenti-
 tis exili-
 i delecta-
 ta, mi-
 nus coe-
 lestem
 patriam
 suspi-
 rer. Be-
 da in
 Cant.
 Munda-
 nus af-
 fectus
 præsenti-
 a a-
 mar,
 tempo-
 ralia
 cumu-
 lat, spi-
 ritualia

negligit, & cum totus se spargit in imis, nil potest a-
 mare de summis. *Iustin. Patriarch. de disc. Monast. c. 4.*
 a 2, *Cor. 12.* b *Phil. 3, 8.* c Ne sancti viri aliqua elatione
 in hac vita superbiunt, quibusdam temptationibus
 reprimuntur. *Eucher. in lib. Reg.*

this life, lest (like the Children of this generation) they should forget God, and fall into too much love of this present evill world, and so by Riches grow proud; by Fame insolent, by liberty wanton, and spurne ^a vwith their heele against the Lord when they vvaixe fatte. For if Gods Children loue the world so well, when (like a *curst Stepmother*) he misuseth and strikes vs, how should wee loue this Harlot, if hee smiled vpon vs, and stroaked vs, as he doth her owne vvorlly Brats? Thus doth God (like a wise and loving Father) ^b embitter with crosses the pleasures of this life to his children, that (finding in this earthly state no true and permanent joyes) they might sigh and long for eternall life, where firme and everlasting joyes are onely to be found.

4. By affliction and sicknesse God exerciseth his Children, and the graces which hee bestowed vpon them. Hee refineeth and tryeth their faith, as the Goldsmith doth his Gold in the Furnace, to make it shine more glistering and bright: hee stirreth vs vp to pray more diligently & zealously, & proveth what patience we haue learned all this while in this Schoole. The like experience hee maketh of our

^a Dem. 32, 15.

^b 1 Pet. 1, 7.

^c Vt igne purgati & ab admixtione vitiorum carnalium defacati, splendiant examine innocentie claritate, Hil. in Psal. 56.

^d Schola crucis scholae lucis: Gubernator in tempestate dignoscitur, in acie miles pro-

batur, delicata iactatio est, cum periculum non est: constrictio in adversis, probatio est veritatis, Cyp. Ser. 4. de Immor. Ier. 48, 11.

Hope.

Hope, Loue, and all the rest of our Christian vertues: which without this triall, would rust like yron vnexercised; or corrupt like standing waters, that either haue no current, or else are not poured from vessell to vessell; whose taste remaineth, and whose sent is not changed. And rather than a man should keepe still the sent of his corrupt nature to damnation, who would not wish to bee changed from state to state by crosses and sickenesse. to Salvation? For as the Camomile which is trodden, groweth best, and smelleth most fragrant; & as the fish is sweetest that liues in the saltiest waters: so those soules are most precious vnto Christ, who are most exercised and afflicted with his Crosse.

5. GOD sendeth afflictions, to demonstrate vnto the world the true-nesse of his childrens loue & service. Every hypocrite will serue God whilst hee prospereth and blesseth him, as the Diuell falsely accused Iob to haue done; but who (saue his loving Childe) will loue and serue him in aduersity, when God seemeth to bee angry and displeased with him? yea, & cleaue vnto him most inseparably, when hee seemeth (with the greatest frowne, and disgrace) to reiect a man, and to cast him out of his fauour? yea, when hee seemeth to wound and kill as anemie: yea, then to say with

Iob 1,
9, 10.

*Iob 13,
15.*

Iob; Though thou Lord kill mee, yet will I put my trust in thee? The loving and serving of GOD, and trusting in his mercie in the time of our correction and misery, is the truest note of an vn-fained child and servant of the Lord.

*Hof.
7. 15.*

Exod.

3. 7.

Psalms.

86. 7.

Isa. 38,

2. 3.

Luke

15, 16,

&c,

6. Sanctified affliction is a singular helpe to further our true conversion, & to drine vs home by repentance to our heavenly Father. *In their affliction (saith the Lord) they will seeke mee diligently. Aegypts burdens made Israel cry vnto GOD. Davids troubles made him pray. Hezechias sicknesse made him to weepe: & miserie droue the Prodigall Childe to returne and sue for his Fathers grace and mercie. Yea, wee reade of many in the Gospell, that by sicknesses and afflictions were driven to come vnto Christ, who (if they had health and prosperity as others) would haue (like others) neglected or contemned their Saviour, and never haue sought vnto him for his saving health and grace. For as the Ark of Noah, the higher it was tossed with the Floud, the neerer it mounted towards Heaven; so the sanctified Soule, the more it is exercised with affliction, the neerer it is lifted towards God. Oh blessed is that Crosse, that draweth a sinner to h come (vpon the knees of his heart) vnto Christ, to confesse his owne misery, and to implore his endlesse mercy! Oh blef-*

*h Deus
non de-
lectatur
poenis
nostris,
sed con-
fessio-
nem
querit
erroris.
Alb. in
Ps. 4.
pauis*

sed, aye blessed be that *Christ*, that never refuseth the sinner that cometh vnto him, though weather-driven by *affliction & miserie*!

7. Affliction worketh in vs *pitty* and *compassion* towards our fellow-brethren, that bee in distresse and misery: whereby wee learne to haue fellowfeeling of their calamities: and to condole their estate as if wee suffered vwith them. And for this cause *Christ* himselfe would suffer, and bee tempted in all things like vnto vs (sinne onely excepted) that hee might bee a mercifull High Priest, touched vwith the feeling of our infirmities. For none can so heartily bemoane the misery of another, as he who first suffered himselfe the same affliction. Hereupon a sinner in misery may boldly say vnto *Christ*;

Non ignare mali miseris succurrere Christo.

Our frailtie sith (O Christ) thou didst perceiue:

Condole our state, vwho still in frailtie cleaue.

8. God vseth our sicknesses and afflictions, as meanes and examples both to a manifest vnto others the faith & vertues which he hath bestowed vpon vs, as also to strengthen those who haue not received so great a measure of faith as wee. For there can bee no greater encouragement to a

weake

Heb.
13. 3.

Heb. 4.
13. & 2,
18. & 5,
8. 9.

a Sinit
Deus
iustum
incidere
in cala-
mita-
tes, ut
virtu-
tem,
que in
illo la-
tebat,
aliis a-
pertam
manife-
stamque
faciat,
Dam.
lib. 2. de
Orth. c.
29.

weake Christian, than to behold a true Professour (in the extreamest sicknesse of his Body) supported with greater patience and consolation in his Soule. And the comfortable and blessed departure of such a man, will arme him against the feare of death, and assure him, that the hope of the godly is a farre more precious thing than that flesh and blood can understand, or mortal eyes behold in this valley of misery. And were it not, that wee did see many of those whom we know to bee the vndoubted children of God, to haue endured such afflictions and calamities before vs; the greatnesse of the miseries and crosses which oftentimes wee endure, would make vs doubt whether we bee the children of God, or no. And to this purpose Saint Iames saith, God made Iob and the Prophets an example of suffering adversity, and of long patience.

6. By afflictions God makes vs conformable to the Image of Christ his Son, who being the Captaine of our Salvation, was made perfect through sufferings. And therefore hee first bare the Crosse in shame, before he was crowned with glory, & did first taste gall, before he did eate the hony cōbe. & was first derided King of the Iewes by the Souldiers in the High Priests Hall, before he was saluted King of Glory

Rom. 8,

18.

1. Pet.

4. 14.

Heb. 2,

10.

Heb. 2,

7.

Mat.

27, 34.

Luke

24. 42.

Favos

post

inella

gusta-

vit.

Tertull.

lib. de

Coron.

milit.

c. 24.

Glory, by the Angels in his Fathers courts. And the more lively our Heavenly Father shall perceiue the Image of his naturall Sonne to appeare in vs, the better he will loue vs, and when wee haue, for a time, borne his likeness in his sufferings, & fought, and overcome, wee shall bee crowned by Christ, and with Christ sit in his Throne, and of Christ receiue the precious white stone, & Morning Starre, that shall make vs shine like Christ for ever in his glory.

10. Lastly, that the godly may bee humbled in respect of their owne state and miserie: and God glorified by delivering them out of their troubles and afflictions, when wee call vpon him for his helpe and succour. For though that there bee no man so pure, but if the Lord will brightly marke iniquities, he shall finde in him iust cause to punish him for his sinne: yet the Lord in mercie doth a not alwayes in the affliction of his Children respect their sinnes: but sometime layeth afflictions and crosses vpon them for his glories sake. Thus our Saviour Christ told his Disciples, b that the man was not borne blinde for his owne or his Parents sinne: but, that the worke of God should

Psal.
24.7.
2 Tim.
4.7,8.
Apo.3.
21. 17, 18.
Phil.
3, 21.
Ideo
tentamur
San-
cti, ut
ipsi se
agnos-
cant.
Primas.
Esse se
magna-
rum vi-
rium
homo
crede-
ret, si
nullum
vnquam
earun-
dem vi-
rium
defe-
ctum
fenti-
ret.
Greg.
lab.2.
Moral.
Iob.
Psalms.
130.3.
a In his
quæ
pati-
mur,
nullum
contra
Deum

murmur cordi nostro subrepat: quia ad quid hoc crea-
tor noster oporteretur, ignotum est. Greg. Ep. 32. b Iob.
39.

*Ioh. 11.
4.*

Malum
pati,
malum
non est:
malum
facere,
malum
est.
*Chrys.
de prod.
Iud.
a Cum
vexa-
mur ac
premi-
mur,
tunc
maxi-
mas
gratias
agamus
indul-
gentissi-
mo Pa-
tri quod
corrup-
telam
nostram
non pa-
titur
longius
proce-
dere, sed
plagis
ac ver-
beribus
emen-
dat.*

*Last. li.
6, c. 23.
Heb.
12, 11.*

bee she *ved* on him. So hee told them likewise, that *Lazarus* sicknesse was not unto the death, but for the glory of GOD. O the unspeakeable goodnes of God, which turneth those afflictions, which are the shame and punishment due to our sinnes, to bee the subiect of his honour and glory!

These are the blessed & profitable ends, wherefore GOD sendeth sicknesse & affliction vpon his children: whereby it may plainly appeare, that afflictions are not signes either of Gods hatred, or of our reprobation; but rather tokens and pledges of his fatherly loue vnto his children, whom hee loveth: and therefore chasteneth them in this life; where, vpon repentance, there remaines hope of pardon; rather than to referre the punishment to that Life where there is no hope of pardon, nor end of punishment. For this cause, the Christians, in the *a* Primitive Church, were wont to giue God great thanks, for afflicting the in this life. So the Apostles rejoyced, that they were counted worthy to suffer for Christs name. Acts 5, 41. and the Christian Hebrewes suffered with joy the spoiling of their goods, knowing that they had in Heaue a better, & an enduring substance, Heb. 10, 34. And in respect of those holy ends, the Apostle saith, *Th* it though no affliction for the present seemeth joyous, but

griuesome.

griveous; yet, *afterwards* it bringeth the quiet fruit of righteousness to them who are thereby exercised. Pray therefore heartily, that as GOD hath sent vnto thee this sicknesse: so it would please him to come himselfe vnto thee, with thy sicknesse: by teaching thee to make those *sanctified uses* of it, for which hee hath inflicted the same vpon thee.

Meditations for one that is recovered from sicknesse.

IF GOD hath of his mercie heard thy Prayers, and restored thee to thy health againe: consider with thy selfe:

1. That thou hast now received from God, as it were, another life: Spend it therefore to the honour of God, in *newnesse of life*. Let thy sin dye with thy sicknesse: but liue thou by grace to holinesse.

2. Bee not the more secure, that thou art restored to health, neither insult in thy selfe, that thou hast escaped Death: but thinke rather, that GOD (seeing how vnprepared thou wast) hath of his mercy heard thy prayer, spared thee, and given thee some little longer time of respite: that thou mayst both amend thy life, and put thy selfe in a better readinesse against the time that hee shall call

for

for thee, without further delay, out of this world. For although thou hast escaped this, it may bee thou shalt not escape the *next* sicknesse.

3. Consider how fearefull a reckoning thou hadst made before the *iudgement-Seate* of *Christ* by this time, if thou haddest dyed of *this Sicknesse*. Spend therefore the time that remains so, as that thou mayest bee able to make a more *cheareful account* of thy life, when it must bee expired *indeed*.

4. Put not farre off the day of Death: thou knowest not for all this, how neere it is at hand: and (being so *fairely warned*) bee *vvise*. For if thou bee taken vnprovided, the next time thy excuse will bee lesse, and thy judgement greater.

5. Remember that thou hast vowed *amendment* and *newnesse* of life. Thou hast vowed a *vow* unto God, deferre not to pay it: for hee delighteth not in *fooles*: pay therefore that thou hast vowed. The vncleane spirit is cast out; Oh let him not re-enter, with *seven worse* then himselfe. Thou hast sighed out the groanes of *contrition*, thou hast wept the teares of *repentance*, thou art washed in the poole of *Bethesda*, streaming with fine bloudy wounds, not of a *treubling Angell*, but of the *Angell* of Gods presence, troubled with the wrath due to thy

finnes,

Ecd.
5, 3.

Matt.
12, 43,
C.

Joh. 4,
24.

Isa. 63,

9.

Luke

22, 44.

sinnes, who descended into Hell, to restore thee to saving health, and Heaven. *Returne not now, with the Dogge, to thine owne vomit: nor like the vvashed Sow, to vvallow againe in the mire of thy former sinnes, and vncleannesse: lest being intangled and overcome againe with the filthinesse of sinne, (which now thou hast escaped) thy latter end proue vvorse thā thy first beginning.* Twice therefore doth our Saviour Christ giue the same cautionary warning to healed sinners. First, to the mā cured of his 38 yeeres disease: *Behold, thou art made vvhole: sinne no more; least a vvorse thing fall vpon thee.* Secondly, to the VVoman taken in Adulterie: *Neither doe I condemne thee: Goe thy vvay, and sinne no more.* Teaching vs, how dangerous a thing it is to relapse and fall againe into the former excesse of riot. Take heede therefore vnto thy wayes; and pray for grace, that thou mayest apply thy heart vnto vvisedome, during that small number of dayes which yet remaine behind. And for thy present mercie and health received, imitate the thankfull Leper, and returne vnto God this, or the like thankesgiuing.

2. Pet.
2, 20, 22.

Iohn
5, 14.

Iohn
8. 11.

1. Pet.
4. 4.

Pf. 90,
12.

*A Thankesgiving to bee said of one that
is recovered from sicknesse.*

1, Sam.
2, 6.

O Gracious & mercifull Father,
who art the LORD of health and
sicknesse, of life & of death; *who*
killest, and makest alieue: who bringest
downe to the graue, and raisest up a-
gain, who art the onely preserver of
all those that trust in thee: I, thy
poore and vnworthy servant, having
now (by experience of my painefull
sicknesse) felt the grievousnesse of mi-
lery due vnto sinne, and the greatnesse
of thy mercie in forgiving sinners;
and perceiving with what a fatherly
compassion thou hast heard my
prayers, and restored mee to my
health and strength againe. doe here
(vpō the bended knees of my heart)
returne (with the *thankfull Leper*) to
acknowledge thee alone to bee the
GOD of my health and salvation,
and to giue thee the prayse & glory,
for my strength and deliverance
out of that griveous disease and ma-
ladie, and for thus turning my
Mourning into mirth, my *Sicknesse* in-
to health, & my *Death* into life. My
sinnes deserved punishment, and
thou hast corrected mee, but *hast not*
given mee over vnto death. I looked
(from the day to the night) *when thou*
wouldest make an end of mee: I did

Isa. 38,
9, &c.

chat.

chatter like a Crane, or a Swallow: I mourned (as a Dove) when the bitterness of sicknesse oppressed mee: I lifted up mine eyes vnto thee, O Lord, and thou diddest comfort mee: for thou didst cast all my sinnes behind thy backe, & diddest deliver my soule from the pit of corruption: & when I found no helpe in my selfe, nor in any other creature (saying, I am deprived of the residue of my yeeres, I shall see man no more, among the inhabitants of the world) then diddest thou restore mee to health againe, & gavest life vnto mee: I found thee, O Lord, ready to saue mee.

And now, Lord I confesse, that I can never yeelde vnto thee such a measure of thanks as thou hast (for this benefit) deserved at my hands. And (seeing that I can never bee able to repay thy goodnesse with acceptable vorkes) Oh, that I could with Mary Magdalen testifie the loue and thankfulness of my heart, with abounding teares! Oh, what shall I bee able to render vnto thee, O Lord, for all these benefits which thou hast bestowed vpon my soule! Surely, as in my sickness, when I had nothing else to give vnto thee: I offered Christ & his merits vnto thee as a ransom for my sinnes: so being now restored by thy grace vnto my health & strength, & having no better thing to give: Behold, O Lord, I doe heere offer vp my

Rom.
12.1.

selfe vnto thee, beseeching thee so to assist mee with thy holy Spirit, that the remainder of my life, may bee wholly spent in setting forth thy praise and glorie.

O Lord, forgieue mee my former follies and vnthankfulnessse; that I was not more carefull to loue thee according to thy goodnesse: nor to serue thee according to thy will; nor to obey thee according to thy Commandements: nor to thanke thee according to thy benefits. And seeing thou knowest that of my selfe I am not sufficient so much as to thinke a good thought, (much lesse to doe that which is good and acceptable in thy sight;) assist mee with thy grace and holy Spirit, that I may (in my prosperitie) as devoutly spend my health in thy service, as I was earnest in my sicknesse to begge it at thy hands. And suffer mee never to forget, either this thy mercie, in restoring mee to my health, or those Vowes and Promises, which I haue made vnto thee in my sicknesse. VVith my new health, renew in mee, O Lord, a right Spirit, which may free mee from the slavery of sinne, and establish my heart in the service of grace. VVorke in mee a greater detestation of all sinnes (which were the causes of thy anger and my sicknesse:) and increase my faith in Iesus Christ, who is the Au-

thor.

thor of my health and salvation. Let thy good Spirit leade mee in the way that I should walke, and teach mee to deny all ungodlinesse, and worldly lusts, and to live soberly, righteously and godly in this world, that others by my example may thinke better of thy truth. And sith this time (which I have yet to live) is but a little respite, and small remnant of dayes, which cannot long continue; Teach mee, O my God, so to number my dayes, that I may apply my heart to that spirituall wisdom, which directeth to salvation. And to this end, make mee more zealous then I have been in Religion, more devout in Prayer, more fervent in spirit; more carefull to heare, and profit by the preaching of thy Gospel; more helpful to my poore brethren; more watchfull over my wayes; more faithfull in my calling; and every way more abundant in all good works. Let mee (in the joyfull time of prosperitie) feare the evill day of affliction; in the time of health, thinke of sicknesse, in the time of sicknesse, make my selfe ready for death; and when death approacheth, prepare my selfe for judgement. Let my whole life bee an expressing thankfulness vnto thee for thy Grace and mercy. And therefore, O Lord; I doe here from the very bottom of my heart: together with the thousand thousands of Angels, the

*Tit. 2,
12.*

*Psal.
90. 12.*

Spec.
5. 13.
Ec.

four Beasts, and twenty four Elders, and all the creatures in Heaven and on the earth, acknowledge to bee due unto thee, O Father, which sittest upon the throne, & to the Lamb thy Sonne, who sitteth at thy right hand, and to the Holy Spirit, which proceedeth from both, the holy Trinitie of persons in unitie of substance, all praise, honour, glory, and power, from this time forth and for evermore, Amen.

Meditations for one that is like to die.

IF thy sicknesse be like to increase vnto death; then meditate on three things. First, how graciously GOD dealeth with thee. Secondly, from what evils death will free thee. Thirdly, what good death will bring vnto thee.

First concerning Gods favourable dealing with thee:

1. Meditate, that God vseth this chastisement of thy bodie; but as a medicine to cure thy saule, by drawing thee (who art sicke in sinne) to come by repentance vnto a Christ (thy Physician) to haue thy soule healed.

2. That the worst sicknesse or painefullest disease which thou canst endure, is nothing, if it bee compared to those dolours and paines, which Iesus Christ thy Saviour hath suffered for thee.

a. Mat.

9. 12.

b. Luke

22. 44.

Psalm.

88. 7.

Isa.

53. 4.

Psalm.

18. 5.

Heb.

5. 7.

Gal.

3. 13.

thee; when in a *bloudy sweate* hee endured the wrath of God, the *paines* of Hell, and a *curfed death*, which was due to thy sins. Iustly therefore may hee vse those words of *Ieremy*; *Behold*; & see if there be any sorrow, like unto my sorrow, which is done unto mee, wherevwith the Lord hath afflicted mee, in the day of his fierce vvrath. Hath the Son of God indured so much for thy *Redemption*, & wilt not thou a *sinfull* man indure a little sickenesse for his pleasure; especially when it is for thy good?

3. That when thy sickenesse, and disease is at the *extreamest*; yet it is lesse and easier then thy sinnes haue deserved. Let thine *ovne* conscience judge whether thou hast not deserved worse then all that thou doest suffer.

Murmure not therefore, but considering thy manifold and *grievous* sinnes, thanke God that thou art not plagued with farre more grievous punishment. Thinke how *villingly* the damned in Hell would endure thy *extreamest* paines a thousand yeeres, on condition that they had but the hope to be saved, & (after so many yeeres) to bee eased of their eternall tormets. And seeing that it is his mercy, that thou art not rather *consumed* the *corrected*, how eāst thou but beare patiently his temporall correction,

c Lam.
1, 15.
Dum legimus
vel audimus,
quos &
quanta
ille sine
culpa
sustinuit, in-
telligimus nos
peccatores
omnia
debere
libenter
sustinere.
Theod.
ad 5. c.
in Ro.

Lam. 3.
22.
1. Cor.
11. 32.

seeing the end is to saue thee from eternall condemnation?

Heb. xi.
35, &c.
1, Pet.
5, 9.

4. That nothing commeth to passe in this case vnto thee, but such as ordinarily befell to others thy brethrē: who (being the *beloved* and *undoubted* servants of God when they lived on earth) are now most *blessed* and *glorious* Saints with Christ in Heaven; as *Iob*, *David*, *Lazarus*, &c. They groaned for a time, as thou doest, vnder the like *burthen*: but they are now delivered from *all* their miseries, troubles, and calamities. And so likewise *ere long* (if thou wilt patiently tarry the Lords leisure) thou shalt also bee delivered from thy sickness and paine ; either by *restitution* to thy former health with *Iob* ; or (which is farre better) by being *received* to heavenly rest, with *Lazarus*.

2, Sam.
24, 14.

5. Lastly, that God hath not given thee over into the *hand* of thine *enemy*, to bee punished and disgraced; but (being thy loving *Father*) hee correcteth thee with his owne mercifull hand. VVhen *David* had his *uvis*, to chuse his owne *chastisemēt*, hee chose rather to be corrected by the hand of God, then by any other meanes; *Let vs fall into the hands of the Lord, for his mercies are great, and let mee not fall into the hands of man.* VVho will not take any affliction in good part, when it commeth from the hand of God,

from

from whom (though no affliction seemeth joyous, for the present) wee know nothing commeth but what is good: The consideration thereof made David to endure Shemeis cursed rayling, with a great patience; and to correct himselfe another time for his impatience; *I should not have opened my mouth, because thou didst it*: and Iob to reprove the *unadvised* speech of his wife: *Thou speakest like a foolish woman. What? shall wee receive good at the hand of God, and not receive evil?* And though the cuppe of Gods vwrath due to our sinnes, was such a horreur to our Saviours humane Nature, that hee earnestly prayed that it might passe from him: yet (when hee considered that it was reached vnto him by the hand and will of his Father) hee willingly submitted himselfe to drinke it to the *very dregs* thereof. Nothing will more arme thee with patience in thy sickenesse, then to see that it commeth from the hand of thy heavenly Father; who would never send it, but that hee seeth it to bee vnto thee both needfull and profitable.

Heb.
12, 11.

2. Sam.
16, 9,
10,

Psalms.
39, 9.

Iob 2,
10.

Math.
26, 36.

Verse
42.

The second sort of Meditations are, to consider from what evils death will free thee.

[T freeth thee from a corruptible body, which was conceived in the vitnesse of flesh, the heate of lust, the staine of sinne, and borne in the bloud of filthinesse; a living prison of thy soule, a linely instrument of sin, a very sacke of stinking dung; the excrements of whose nostrils, eares, pores, and other passages (duely considered) will seeme more loathsome then the vncleanest sincke or vault. Inasmuch that whereas trees and plants bring forth leaues, flowers, fruits, & sweete smells, mans body brings forth, naturally, nothing but lice, vvormes, rottennesse, and filshy stinck. His affections are altogether corrupted; and the imaginations of his heart are onely evil continually. Hence it is, that the ungodly is not satisfied with prophanesse, nor the voluptuous with pleasures, nor the ambitious with preferments, nor the curious with precisenesse, nor the malicious with revenge, nor the lecherous with uncleannesse, nor the covetous with gaine, nor the drunkard with drinking. New passions and fashions doe daily grow, new feares and afflictions doe still arise: here vvrath lyes in wayte, there vaine-glory vexeth; here

pride

Psalm.
14, 1.
Gen.
6, 5.

pride lifts vp, there disgrace casts downe; and every one vvaith who shall arise in the ruine of another. Now a mā is privily stung with backe-biter-like fiery Serpents, anon hee is in danger to bee openly deuoured of his enemies, like Daniels Lyons. And a godly mā, where ere hee liveth, shall ever bee vexed (like Lot) with Sodomes vncleanesse.

2. Death brings vnto the godly an end of sinning, and of all the miseries which are due vnto sinne: so that after death there shall bee no more sorrow, nor crying; neither shall there bee any more paine: for God shall vviue a-vvay all teares from our eyes: Yea by death wee are separated from the company of wicked men, and God taketh a-vvay mercifull & righteous men from the evil to come. So hee dealt with Iosiah; I vwill gather thee to thy Fathers, and thou shalt bee put in thy graue in peace, & thine eyes shall not see all the evil which I vwill bring vpon this place. And God hides them for a vvile in the graue, until the indignation passe over. So that as Paradise is the Heaven of the soules joy: so the graue may be termed the Heaven of the bodie rest.

3. VVhereas this wicked bodie liues in a world of vvickednesse, so that the poore soule cannot looke out at the Eyes, and not be infected; nor heare by the Eare; and not bee distracted; nor

Rem.
6, 7.

Apoe.
21, 4.

Isa.
57, 1.

2, Kin.
22, 20.

Isa,
26, 20.

Iob 5.
19,

smell

smell at the *Nostrils*, and not be tained; nor taste with the *Tongue*, and not bee allured; nor touch by the *Hand*, & not bee defiled; and every sense, vpon every temptation, is ready to betray the soule: by death the soule shall bee delivered from this *thraldome*, & this *corruptible body* shall put on incorruption, and this *mortal* immortality. 1. Cor. 15, 53. Oh blessed, thrice blessed bee that death in the Lord, which delivers vs out of so euill a world, and freeth vs from such a *body* of bondage and corruption.

The third sort of Meditations, to consider vvhhat good Death vwill bring vnto thee.

1. **D**Eath bringeth the godly mans Soule to enjoy an *immediate Communion* with the blessed Trinity; in everlasting blisse and glory.

2. It translates the soule from the *miseries* of this world, the contagion of sinne, and society of sinners, to the *Citie of the liuing God*, the *celestiall Hierusalem*, and the company of innumerable *Angels*, and to the *Assembly & Cōgregation of the first borne*, which are vwritten in Heaven, and to God the Iudge of all, and to the *soules of just men made perfect*, and to *Iesus the Mediator of the new Covenant*.

3. Death putteth the Soule into the *actuell and full possession* of all the

In-

Heb 12,
22, 23,
24.

Inheritance and happinesse, which Christ hath either *promised* vnto thee in his *VVord*, or purchased for thee by his *bloud*.

This is the good and happinesse, whereunto a blessed death will bring thee. And what truely religious *Christian* that is young, would not with himselfe old, that his appointed time might the sooner approach to enter into this celestiall *Paradise*, where thou mayest exchange thy *brasse* for gold, thy *vanitie* for *felicitie*, thy *vilenesse* for *honour*, thy *bondage* for *freedom*, thy *lease* for an *inheritance*, & thy *mortal* state for an *immortal* life? See that doth not daily desire this blessednesse *aboue all things*, of all others hee is lesse *vvorthie* to enjoy it.

If * *Cato Uticensis*, and *Cleombrotus*, two *Heathen* men (reading *Platoes* booke of the *immortalitie* of the *Scule*) did voluntarily, the one *breake* his *neck*, the other *runne* vpon his *suord*, that they might the sooner (as they thought) haue enjoyed those *joyes*: what a shame is it for *Christians* (knowing those things in a more excellent measure and manner, out of *Gods owne Booke*) not to bee willing to enter into those heavenly *joyes*? Especially when their *Master* calls for them thither. If therefore there be in thee any *loue* of *God*, or desire of thine owne *happinesse*, or *saluation*:

when

* *Plus.*
in vit.
Caton.
Cicero
Tusc.
quæst.
lib. 1.
Vel de
præci-
piti ve-
niens in
Tartara
saxo, Vi-
qui So-
crati-
cum de
nece la-
git o-
pus.
Ouid,
in Ibin.

Matt.
25, 21.

when the time of thy departing draweth neere; that time, I say, and manner of death, which GOD in his vnchangeable counsell hath appointed and determined before thou wast borne: yeeld & surrender vp (*vullingly and cheerfully*) thy Soule into the mercifull hand of Iesus Christ thy Saviour. And to this end, when the time is come, as the *Angell* in the sight of *Manoah*, and his wife, ascended from the *Altar* up to Heaven in the flame of the Sacrifice: So endeavour thou that thy soule, in the sight of thy friends, may from the *Altar* of a contrite heart, ascend vp to heaven, in the sweet perfume of this, or the like spirituall sacrifice of Prayer.

Luk. 13,
19, 20.

A Prayer for a sicke man, when hee is told that hee is not a man for this world, but must prepare himselfe to goe vnto God.

Num.
16, 22.
and 27.
16.
Acts
13, 25,
26.
Ier. 38.
16.
Psalm,
90, 12.
Iob 14,
5, 14. &
16, 22, and 21, 21. Luke 22, 53.

O Heavenly Father, who art the Lord God of the spirits of all flesh, & hast made vs these soules, and hast appointed vs the time, as to come into this world, so (having finished our course) to goe out of the same. The number of my dayes, which thou hast determined, are now expired, and I am come to that vtmost bound,

which

which thou hast appointed, beyond
 which I cannot passe. I know, O
 Lord, that it* thou entrest into Iud-
 gement, no flesh can bee justified in
 thy sight: And I (Lord) of all o-
 thers should appeare most impure
 and vnjust; for I haue not fought
 that good fight for the defence of thy
 Faith and Religion, with that zeale
 and constancy that I should; but for
 feare of displeasing the vworld, I
 haue given vway vnto sinnes & er-
 rours; & for desire to please my flesh;
 I haue broken all thy Commande-
 ments in thought, vword, and deed: so
 that my sinnes haue taken such hold on
 mee, that I am not able to looke vp, and
 they are more in number then the
 haire on my head. If thou wilt strait-
 ly marke mine iniquities, O Lord,
 where shall I stand? If thou vweighst
 mee in the Ballance, I shall bee found to
 light: For I am voide of all righteous-
 nesse that might merit thy mercy; &
 laden with all iniquities that most
 justly deserue thy heaviest wrath.
 But, O my Lord, & my God, for Iesus
 Christ thy Sons sake, in whom onely
 thou art vwell pleased with all penitent
 and beleeving sinners; take pittie and
 compassion vpon me, who am the
 chiefe of sinners. Blot out all my sinnes
 out of thy remembrance, and vwash
 away all my transgressiōs out of thy
 sight, vvith the precious blood of thy
 Son;

* Psal.
 143, 2.
 2. Tim.
 4, 7.

Psalms.
 40, 12,

Psalms.
 130, 3.
 Dan.
 7, 27.

Matt.
 11, 28.

Mat.
 3, 17.

1, Tim.
 1, 15.

Ezech.
 18, 22.

Psal.
 51, 7.

1, Pet.
 1, 19.

*Ioh. 1,
29.*

Rom.

4, 25.

1, Cor.

15, 3, 4.

1, Pet.

2, 24.

*Ioh. 5,
24.*

Luke

17, 8.

1, Cor.

10, 14.

Son; which I beleue that hee (as an vndefiled Lambe) hath shed for the cleansing of my sinnes. In this faith I lived, in this faith I dye : beleieving *that Iesus Christ died for my sins and rose againe for my Iustificacion.* And seeing that he hath endured that death, & borne the burthen of that Iudgement, which was due vnto my sinnes; O Father, for his death and passions sake, now (that I am coming to appeare before thy Iudgement Seat) acquit and deliver mee from that fearefull Iudgemēt which my sinnes haue justly deserved : and performe with mee that gracious & comfortable promise, which thou hast made in thy Gospell; *That vwho-soever beleeveth in thee, hath everlasting life and shall not come into iudgement, but shall passe from death vnto life.* Strengthen, O Christ, my Faith, that I may put the whole confidence of my salvation, in the merits of thy obedience and blood. Encrease, O holy spirit, my patience; lay no more vpon mee, *them I am able to beare:* & enable mee to beare so much as shall stand with thy blessed will and pleasure. O blessed Trinity in Vnity, my Creator, Redeemer, and Sanctifier, wouchsafe, that as my *outward* man doth decay, so my *inward* man may more and more, by thy grace and consolation, increase and gather strength. O

Saviour

Saviour, put my soule in a readinesse,
 that (like a *Wise Virgin*, having the
Wedding Garment of thy righteousnesse
 & holinesse) mee may bee ready to
 meete thee at thy coming, *with Oyl*
in her Lampe. Marry her vnto thy selfe,
 that mee may bee one with thee in e-
 verlasting loue and fellowship. O
 Lord, reprocue Satan, and chase him
 away: Deliver my Soule from the po-
 wer of the Dogge. Saue mee from the
 Lyons mouth. I thanke thee, O LORD
 for all thy blessings, both spirituall &
 temporall bestowed vpon me: espe-
 cially for my *Redemption*, by the
 death of my Saviour Christ; I thanke
 thee that thou hast protected mee
 with thy holy *Angels* from my youth
 vp vntill now: LORD, I beseech
 thee, gine them a charge to attend
 vpon mee, till thou callest for my
 soule; and then to carry her (as they
 did the soule of *Lazarus*) into thy
 heavenly *Kingdome*. And as the time
 of my departure shall approach nee-
 rer vnto mee: so grant, O Lord, that
 my soule may draw neerer vnto thee:
 And that I may joyfully commend my
 soule into thy hands, as into the hands
 of a loving Father, and mercifull Re-
 deemer: and at that instant, O LORD
 graciously receiue my spirit. All which
 that I may doe, assist me. I beseech
 thee, with thy grace, and let thy holy
 Spirit continue with mee vnto the end,

Matth.
25, 4.

Matth.

12, 11.

Apoc.

19, 8.

Apec.

19, 7.

Ieh. 17,

22.

Zach.

3, 2.

Pf. 12.

20, 21.

Matth.

18, 8.

Heb. 1,

14.

Luke

16, 22.

Matth. 9,

11.

Luke

13, 18.

Ephes.

1, 10.

Act.

15, 41.

Psalms.

31, 4.

Act. 7,

59.

and in the end, for Iesus Christ his sake thy Sonne, my Lord, and onely Saviour: In whose name I giue thee thy glory, and begge these things at thy hand, in that Prayer which Christ himselfe hath taught me, saying: *Our Father, &c.*

Meditations against despaire, & doubting of Gods mercy.

IT is found by continuall experiēce, that neere the time of death (when the Children of God are weakest) the Satan makes the *greatest flourish* of his strength: and assailes them with his strongest temptations. For hee knoweth, that either he must now or never prevaile; for if their soules once get to Heaven, hee shall never vex nor trouble them any more: and therefore hee will now bestirre himselfe as much as he can, and labour to set before their eyes all the *grosse finnes* which ever they committed, and the *Iudgements* of God, which are due vnto them, thereby to driue them, if hee cā, to despaire; which is a grieuouser sinne then *all* the finnes that they committed, or he can accuse them of.

a Satā's
first
stratagem
come in
time of
death.

If Sathan therefore trouble thy Conscience more towards thy death, then in thy life time.

1. Confesse thy sinnes vnto God not onely in generall, but also in particular.

2. Make *satisfaction* vnto those men whō thou hast *vronged*, if thou bee able. And if thou doest injuriously or fraudulently *detaine* or *keepe* in thy possession any lands or goods, that of right doe belong to any *viidow* or *fatherlesse childe*, presume not, as thou tendrest thy soules health, to looke *Christ* the *righteous Iudge* in the face, vnlesse thou doest first make a *restitution* therof to the right *ouwners*: for the *Law* of God, vnder the penaltrie of his curse requireth thee to restore *whatsoever* was given thee to keepe, or which was committed to thy trust, or *whatsoever* by robbery, or violent oppression thou tookest from thy neighbour: with a *fift part* for amends added to the principall. And vnlesse that like *c Zacheus* thou doest make *restitution* of such goods & lands, according to Gods Law, thou canst never truly repent; and without true repentance thou canst never bee saved. But though by the temptation of the Diuell thou hast done *vrong* and *injurie*; yet if thou doest truly repent, and make *restitution* to thy power, the Lord hath promised to bee mercifull vnto thee, to heare the Prayers of his faithfull *Ministers* for thee, to *forgiue* thee thy *trespasse* and sinne, and to receiue

The de-
fea-
ture.

b Lev.

6, 2, 3.

4, &c.

Numb.

5, 6, 7, 8.

Non re.

mittitur

pecca-

tum, nisi

restituatur

ab-

latum.

c Luke

19, 8, 9.

Ezech.

15, 3.

12, 16,

Mich. 6,

10, 11.

Luke

13, 1.

Ier.

18, 7.

Act. 2.

38 and

8, 22.

1, Pet.

3, 9.

Gen.

20, 7.

Iam.

5, 14.

15, 16.

Lev.

5, 6, 7.

thy soule in the merits of Christs blood, as a Lambe without blemish.

3. Aske God for Christ his sake pardon and forgiuenesse. And then these troubles of mind are no discouragements, but rather comforts; exercises, not punishments. They are assurances vnto thee, that thou art in the right way; for the way to Heaven is by the gates of hell: that is, by suffering paines in the body, and such doubtings in the mind: that thy estate in this life being every way made bitter, the joyes of eternal life may relish vnto thee better and more sweet.

If Sathan tell thee that thou hast no faith, because thou hast no feeling; meditate,

1. That the truest faith hath oftentimes the least feeling, & greatest doubts; but so long as thou hatest such doubtings, they shall not be laid vnto thy charge; for they belong to the flesh, from which thou art divorced. VVhē thy flesh shall perish, thy weak inward man, which hates them, and loues the Lord Iesus, shall bee saved.

2. That it is a better faith to belieue without feeling, then with feeling. The least faith (so much as a graine of Mustardseed, so much as is in an infant baptized) is enough to saue the soule which loveth Christ, & beliveth in him.

3. That the Child of God, which

desi-

Sathans
second
assault.

The
Chri-
stians
encoun-
ter.

Psalms.

7. 19.

Matt.

9. 24.

Matt.

17. Cc.

Matt.

14. 31.

Iob 35.

19.

Matt.

17. 20.

desireth to feele the assurance of Gods favour, shall haue his desire; when God shall see it to bee for his good: for God hath promised to giue them the *Water of life*, who thirst for it. VVee haue an example in *Master Glover* the holy Martyr, who could haue no comfortable feeling till he came to the sight of the *Stake*; and then cryed out, and clapped his hands for joy to his friends, saying, *O Austin, hee is come, hee is come*: meaning the feeling joy of Faith, and the Holy Ghost. Tarry therefore the Lords leisure, be strong, and hee shall comfort thine heart.

If *Sathan* shall aggravate vnto thee the greatnes, the multitude, and haiousnesse of thy sinnes, meditate:

1. That vpon true repentance, it is as easie with God to forgine the greatest sinne, as the least, and hee is as willing to forgine many, as to pardon one; And his mercy shineth more in pardoning great sinners, then small offenders: as appeares in the examples of *Manasses*, *Magdalen*, *Peter*, *Paul*, &c. And vvhers sinne most abounded, there doth his grace rejoyce to abound much more.

2. That God did never forsake any man, till that man did first forsake God; as appeares in the examples of *Cain*, *Saul*, *Achitophel*, *Ahaz* in *Iudas*, &c.

Matth.
10, 14.
Apoc.
2, 6.
Isa.
55, 1.

Fox
A&.
Monum
Fol.
1555.
in the
last E-
dition.
Psalms.
27, 16.

Sathan
3 as-
sault.

The En-
counter.
1, *Tim.*
1, 15.

Rom. 9.
20.

Mat.
11, 28.

John 5,
54.
Luke
7, 13.

Isa.
56, 1.
Rom.
10, 20.

3. That God calleth *all*, even those sinners who are *heavie laden* *vwith sinne*, and that he did *never deny* his mercy to any sinner that asked his mercy with a penitent heart. This the History of the Gospell witnesseth: There came vnto Christ all sorts of sicke sinners: the *blind, halt, lame, lepers*; such as were sicke of *palsies, dropies, bloody fluxes*; such as were *Lunaticke*, and possessed *vwith uncleane spirits, and Devils*: Yet of all those not one, that came and asked his mercy and helpe, went away without his errand. If mercy hee asked, mercy hee found; were his *sinne* never so great, were his *disease* never so grievous. Nay, hee *offered* and gaue his mercy to many who never asked it, (being mooved onely with the *bowels* of his owne *compassion*, and the sight of their *misery*) as to the woman of *Samarita*, the widdow of *Naim*, and to the sicke man that lay at the poole of *Bethesda*, who had beene 38 yeares sicke. If hee thus willingly gaue his mercy to them that did not aske it, and was *found of them* (as the Prophet saith) *that sought him not*; will he deny mercy vnto thee, who dost so earnestly pray for it *vwith teares*? and dost, like the poore *Publicane*, so heartily knock for it with *penitent fists* vpon a *bruised and broken heart*? Especially when thou prayest to thy Father; in
the

the name & mediation of *Christ*, for whose sake he hath promised to grāt *whatsoever* wee shall aske of him: as sure as God is true, hee vvill not. Though *Nineves* sinnes had provoked the Lord to send out his sentence against them, yet vpon their repentance hee recalled it againe, and spared the Citie: how much more if thou likewise repētest, will hee spare thee: seeing his sentence is not yet gone forth against thee? If he deferred the *Iudgement* all *Ahabs* dayes, for the externall shew onely which he made of humiliation; how much more will he cleane turne away his vengeance, if thou wilt *unfainedly* repent of thy sinne, and returne vnto him for grace and mercy?

Hee offered his mercy vnto *Cain* (who murdered his innocent brother) *If thou dost vvell, shalt thou not bee accepted?* As if he should haue said, If thou wilt leaue thy envy & malice, & offer vnto me from a faithfull & cōtrite heart, both *thou* & thine *Oblition* also shall bee acceptable vnto me. And to *Judas* (that so treacherously betrayed him) in calling him *Friend*, a sweet appellation of loue; & vvhen *Judas* offered, hee willingly consented with that mouth (*vvherein never vvvas found guile*) to kisse those dissembling lips, under vvich lurked the poyson of *Aspes*. Had *Judas* apprehended

Ioh. 14.
14.

Novit
Dominus
mutare sen-
tentiam, si
tu no-
veris e-
menda-
re vitam.
Aug. in
Pj. 50.

Gen.
4, 2.

Matt.
26, 50.
1, Pet.
2, 22.
Psalms.
140, 3.
Matt.
26, 50.

a 1 Ki.

20, 32,

33.

* Verje

31.

b Iudā

non tam

scelus

quam

despera-

tio fe-

cit pe-

nitus

interire.

Aug.

lib. de

util.

poenit.

Scelera-

tor om-

nibus,

O Iudā

extiti-

sti,

quem

non

poeni-

tentia

duxit

ad Do-

minum,

sed des-

peratio

traxit ad

laqueū.

Leo.

c Sa-

th. ins

fourth

agault.

The En-
counter.

this word friend, out of the mouth of Christ. as a Benhadad did the word Brother from the mouth of Achab, doubtlesse Iudas should haue found the God of Israel more mercifull then * Benhadad found the King of Israel. But God was more displeased with Cain for despairing of his mercy, then for murthering his Brother: and with b Iudas for hanging himselfe, then for betraying his Master: in that they would make the sinnes of mortall men greater then the infinite mercy of the eternall God: or as if they could be more sinfull then God was mercifull: VVhereas the least droppe of Christs bloud is of more merite to procure Gods mercy for thy salvation, then all the sinnes (that thou hast committed) can bee of force to prouoke his wrath to thy damnation.

c If Sathan shall suggest, that all this is true of Gods mercy, but that it doth not belong vnto thee, because that thy sinnes are greater then other mens, as being sins of knowledge, and of many yeares continuance, and such as vwhereby others haue bee vndone: and all (for the most part) committed vwillfully and presumptuously against God and thy conscience. And therefore though hee vwill be mercifull vnto others, yet hee vwill not be mercifull vnto thee; meditate:

1. That many (who are now in heaven

heaven most blessed and glorious Saints committed in the same kind (when they lived on earth) as great and greater finnes then euer thou hast committed, and continued (before they repented) in those finnes as long as ever thou hast done. As therefore all their finnes, and the continuance in them, could not hinder Gods mercy, vpon their repentance, from forgiving their finnes. & receiving them into *favour*: no more shall thy finnes & continuance therein, hinder him from being mercifull vnto thee, if thou dost repent as they did: yea vpon thy repentance, every one of their examples is a pledge that hee will doe the same vnto thee that he did vnto them. For as the *least sin*, in Gods Iustice, without Repentance, is damnable, so the *greatest sinne*, vpon Repentance, is (in his Mercy) pardonable. Thy *greatest* and inveteratest finnes are but the finnes of a *Man*: but the least of his *mercies* is the mercy of God. Because thou knowest thine owne sins, thou doubttest whether they shall bee pardoned, Marke how this doubtfull case is resolved by God himselfe. Many in *Isaies* dayes thought (as thou dost) that they had continued so long in sinne, that it was *too late* for them now to seeke to returne vnto God for *grace* and *mercy*. But God answereth them;

1, *Tim.*
1, 16.

Esa. 55,
6, 7, 8.

Seeke ye the Lord *whilest* he may be found: call ye vpon him *whilest* hee is neare. As if hee had said; *Whilest* *thse* lasteth, and my *U*ord is preached, I am neare to be found of all that seeke me, and pray vnto me: The people reply: But we (O Lord) are grievous sinners, and therefore dare not presume to call vpon thy Name, or to come neare thine Holinesse. To this the Lord answereth: *Let the vicked forsake his vway; and the man of iniquity his thoughts: and let him returne vnto mee, & I vwill haue mercy vpon him, & bee his God, and I vwill pardon him abouidantly.* But we would thinke (say the people) that if our sinnes were but ordinary sinnes, this promise of *mercy* might belong vnto vs. But because our sinnes are so great, & of such *long continuance*, therefore wee feare, least when we appeare before God, hee will *reject* vs. To this GOD answereth againe: *My thoughts (of mercy) are not your thoughts, neither are your vwayes (of pardoning) my vwayes: for as the heavens are higher then the Earth, so are my vwayes higher then your vwayes. & my thoughts then your thoughts.* If therefore everie sinner in the world were a world of such sinners as thou art: doe thou but (yet what God bids thee) *Repent and Belieue*; & the blood of Iesus Christ being the *Blood of God*, *vwill* cleanse

cleaſe both thee & theſe from all your finnes.

2. That as God did foreſee all the finnes which the world did commit, and yet all thoſe could not hinder him from loving the world, ſo that hee gaue his onely begotten Sonne to the death to ſaue as many of the world as would believe and repent: much leſſe ſhall thy finnes (being the finnes of the leaſt number of the world) be able to hinder God from loving thy ſoule, and forgiving thy finnes, if thou doſt Repent and believe.

3. That if hee loved thee ſo dearly (when thou waſt his enemy) that hee payed for thee ſo deare a price, as the ſpilling of his Heart-bloud: how can hee now but bee gracious vnto thee, when to ſaue thee, will coſt him but the caſting of a gracious looke vpon thee? Looke not thou therefore to the greatneſſe of thy finnes, but to the infiniteſſe of his mercy, which is ſo ſurpaſſing great, that if thou putteſt all thine owne grievous finnes together, and addeſt vnto thoſe the finnes of Cain & Iudas, & putteſt vnto them all the finnes of all the Reprobates in the world; (doubtleſſe it would be a huge heape;) yet compare this huge heape with the infinite mercy of God, and there will be no more comparison betwixt them, then betwixt the leaſt Mole-hill, and the greateſt Mountaine in a Countrey. The cries

Act.
20, 28.
1, Ioh.
1, 7.
Ioh.
3, 16,

Rem.
8, 13.

Gen. 19.

31.

Psalms.

108, 4.

Psalms.

145, 19.

Sathan's
fifth as-
sault.The
Encoun-
ter.

of the grievousest sinne that ever we reade of, could never reach vp higher then vnto Heaven, as the crie of the finnes of Sodom: but the mercy of God (saith David) reacheth vp higher then the heavens, and so overtoppeth, all our finnes. And if his mercy bee greater then all his workes, it must needs bee greater then all thy finnes. And so long as his mercy is greater then the finnes of the whole world, doe thou but repent, there is no doubt of pardon.

If Sathan shall object, that thou hast many times vowed to repent, & hast made a shew of repentance for the time, and yet didst fall to the same sins againe, and againe, and that all thy repentance was but fained and a mocking of God. And that feeling thou hast so often broken thy vow, therefore God hath withdrawn his mercy, and hath changed his love, &c. meditate;

1. That though this were true (which indeed is hainous) yet it is no sufficient cause why thou shouldest despaire, seeing that this is the common cause of all the children of God in this life, who vow so oft to forbear some sinne, till perceiuing their weakenesse not able to performe it, they vow that they will vow no more. Their vowes shew the desires of their spirituall man; their breakings, the weakenesse of their corrupt

flesh

flesh *. And our oft slips to the same finnes Christ foresaw, vvhhen hee taught vs to pray daily, *O Father, Forgiue vs our trespasses.* And why doth Christ enioyne thee (who art but a sinfull man) to *forgiue thy Brother seven times in a day, if he shall returne seven times in a day,* and say, *It repenteth me?* but to assure thee, that he (being the God of mercy, & goodnesse it selfe) will forgiue vnto thee thy ^b *Seventy times seven fold* finnes a day, which thou hast committed against him, if thou returne vnto him by true repentance. The ^c *Israelites* were cured by looking (though with weake eyes) on the *Brazen Serpent*, as oft as they were stung by the *ferie Serpents* in the wilderness, to assure thee ^d that vpon thy teares of repentance, thou shalt be recovered by faith in *Christ*, as often as thou art vvoided to death by sinne.

2. That thy salvation is grounded, not vpon the constancy of thine obedience, but vpon the ^e *firmenesse* of

no such vow, because I verily know that I cannot keepe it. Vnlesse therefore God will bee mercifull vnto me for *Christ* his sake, and grant mee a blessed departure out of this wretched life, all my vddes and good workes will stand mee in no stead. This is the state of the dearest children of God in this life. Reade *Luther* on *Galat. Chap. 5.* a *Luc. 17, 3, 4.* b *Matt. 28. 21, 22.* c *Num. 21, 9.* d *Post lachrymas gemitusque graves clementia Christi Consectum est oculos ante locanda tuos,* e *Iam. 1, 17. Rom 8, 28, Rom. 9. 11.*

* I remember
(saith
Luther)
that
Staupitius
was
wont to
tel me:
Ego
plusquam
millies
Deo vo-
vi, &c.
I haue
more
then a
thousand
times
vowed
vnto
God,
that I
would
amend
my life,
but I
could ne-
ver per-
forme
my vow.
Hence-
forth I
will
make

Gods

* By
these
keyes
Peter
opened
heaven
to him-
selfe, &
after-
wards
unto the
rest of
the A-
postles
with
others.
Luke
22, 62.
Luke
24, 47.
Ic.
Ioh. 10,
21, &
Ioh.
13, 1.
Rom.
11, 29.
Rom. 8,
36.
a Sa-
than;
sixt af-
sault.

b Heb.
6, 18.
Ezech.
18, 22.

Gods Covenant: Though thou va-
riest with God, and the Covenant be
broken on thy behalfe, yet it is firme
on Gods part; and therefore all is safe
enough, if thou wilt returne: for there
is no variablenesse with him, neither
shadow of change. Hee hath locked vp
thy salvation & made it sure in his
owne unchangeable purpose; & hath
delivered to thy keeping the Keyes,
which are * Faith and Repentance; and
whilst thou hast them, thou mayest
perswade thy selfe that thy salvation
is sure and safe: For vvhom God loveth,
he loveth to the end: and never repenteth
of bestowing his loue on them who
repent and belieue.

a Lastly, If Sathan shall perswade
thee that thou hast bene doubting a long
time, and that it is best for thee now to
despaire, seeing thy sinnes increase, and
thy judgement draweth neare, medi-
tate:

i. That no sinne (though never so
great) should bee a cause to mooue
any Christian to despaire, so long as
Gods mercy by so many millions of
degrees is greater; and that every
penitent, and believing sinner hath
the pardon of all his sinnes con-
firmed by the VVord and Oath of
God; vvo immutable things, vvherein
it is impossible that God should lie. His
vvord b is, that at what time soever, a
sinner, vvhosoever, doth repent of

his

his finnes, *c vwhatsoever*, (for both time, & finnes & sinners are indefinite) from the bottome of his heart, God *vwill blot forth all his finnes out of his remembrance*, that they shall bee mentioned unto him no more. If we will not take his word (which God forbid we should doubt of) he hath given vs his oath: *As I liue I desire not the death of the vicked, but that the vicked turne fro his vvay, & liue.* As if hee had said: will yee not belieue my word? *I sweare by my life*, that I delight not to damne any sinner for his finnes, but rather to saue him, vpon his conversion and repentance. The Meditation hereof mooued *Tertullian* to exclaime: *O how happy are vvee, vvhen God svbareth that hee vwill not our dānation! Oh, vvhat miserable vvretches are vvee, if vvee vwill not belieue God, vvhen hee svbareth his truth vnto vs.* Listen, O drooping Spirit, whose Soule is assailed with waues of faithlesse despaire, how happie were it to see many like thee & *Hezechias!* who mourne like *Doues* for the sense of sinne, & chatter like *cranes* and *Svallowes* for the feare of Gods anger, rather then to behold many, vvho die like *Beasts*, without any feeling of their owne estate, or any feare of Gods *VVrath*, or *tribunall seat*, before which they are to appeare? Comfort thy selfe, O languishing soule; for if

a D.
King of
London
his Le-
ctures
on Io-
nah.

Ezech.
33. 27.

O foe-
lices
nos,
quorum
causa
iurat
Deus!
O mi-
serimos
nos si
non Deo
quidem
iuranti
credi-
mus,
Tertul.
I/4.
28, 14.

this

this earth hath any for whom Christ spilt his blood on the Crosse, thou assuredly art one. Cheere vp therefore thy selfe in the *Allsufficient* Attonement of the blood of the Lambe, which *speaketh better things then that of Abel*. And pray for those who never yet obtained the grace to haue such a sense and detestation of sinne. Thou art one indeed, for whom Christ dyed; & for whom a *wounded spirit* (judging rather according to his *feeling*, then his *faith*) hath wrung that dolefull voice of Christ: *My God, my God, why hast thou forsaken me?* And doubt not, but ere long thou shalt as truly reigne with him, as now thou doest suffer with him: for *Yea*, and *Amen* hath spoken it. No sinne barres a man from salvation, but onely *incredulity* and *impenitency*: nothing makes the sin against the Holy Ghost *unpardonable*, but want of *repentance*. The *unfained* desire to repent, is as acceptable vnto God, as the perfectest repentance that thou couldest wish to performe vnto him.

Meditate on these *Euangelical comforts*, and thou shalt see, that in the very *agony of death*, God will so assist thee with his Spirit, that when *Sathan* looketh for the greatest *viſſery*, hee shall receiue the *fourleſt* foile; yea, when the *eyestrings* are broken,

that

Heb.
12, 24.

Matt.
27, 46.

2, Tim.
2, 11.
2, Cor.
1, 20.

Apoc.
3, 14.
Heb
6, 6.

that thou canst not see the light; Ie-
sus Christ will appeare vnto thee to
comfort thy Soule, and his holy An-
gels will carry thee into his heavenly
Kingdome. Then shall thy friends be-
hold thee, (like Manaahs Angell)
doing wonders indeed, when they
shall see a fraile man in his greatest
weaknesse (by the meere assistance
of Gods Spirit) overcoming the
strength of sinne, the bitternesse of
death, and all the power of Sathan; &
in the fire of Faith & perfume of
Prayer, ascend vp with Angels victo-
riously into heaven.

Luke
19, 34.

An Admonition to them who come to
visit the sicke.

They who come to visit the sicke,
must haue a speciall care not to
stand dumbe & staring in the sicke
persons face, to disquiet him, nor yet
to speake idly, and to aske unprofitable
questions, as most doe.

If they see therefore that the sicke
person is like to die, let them not dis-
semble, but lovingly and discreetly
warn him of his weaknesse, and
to prepare for eternall life. One
houre well spent when a mans life is
almost out spent, may gaine a man
the assurance of eternall life. Sooth
it is not with the vaine hope of this
life, least thou betray his Soule to

eternall Death. Admonish him playnely of his estate, & aske him briefly these, or the like Questions:

Questions to bee asked of a sick man.
 1. Doest thou believe that Almighty God the Trinity of Persons in Unity of Essence, hath by his power made heaven and earth, & all things therein? and that hee doth still by his Divine providence governe the same; so that nothing comes to passe in the world, nor to thy selfe, but what his divine hand and counsell hath determined before to be done?

Doest thou believe that Almighty God the Trinity of Persons in Unity of Essence, hath by his power made heaven and earth, & all things therein? and that hee doth still by his Divine providence governe the same; so that nothing comes to passe in the world, nor to thy selfe, but what his divine hand and counsell hath determined before to be done?

2. Doest thou confesse, that thou hast transgressed and broken the holy Commandments of Almighty God in thought, word, and deed? And hast deserved for breaking his holy Lawes, the Curse of God, which containeth all the miseries of this life, and everlasting torments in hell fire: when this life is ended, if so be that God should deale with thee according to thy desert?

3. Art thou not sorry in thy heart that thou hast so broke his Lawes, & neglected his Service, & worshipped and so much followed the world, and thine own vaine pleasures? And wouldest thou not lead a holier life, if thou wert to begin againe?

4. Doeſt thou not from thy heart deſire to be reconciled vnto God in Ieſus Chriſt, his bleſſed Son, thy Mediator, who is at the right hand of God in heaven, now appearing for thee in the ſight of God, and making requeſt vnto him for thy Soule?

Rom.
8. 31.
Heb. 9,
24.

5. Doſt thou renounce all confidence in all other Mediators, or Interceſſors, Saints, or Angels, believing that Ieſus Chriſt the onely Mediator of the New Teſtament, is able perfectly to ſaue them that come vnto God by him, ſeeing he ever liueth to make interceſſion for them? And wilt thou with Dauid ſay vnto Chriſt, vvhom haue I in Heaven but thee? And there is none vpon earth that I deſire beſide thee?

Heb.
9, 11.
1, Tim.
2, 5.
Heb.
7, 25.
Pl. 73,
25.

6. Doſt thou confidently believe, and hope to be ſaved by the onely merits of that bloody death and paſſion, which thy Saviour Ieſus Chriſt hath ſuffered for thee? not putting any hope of ſalvation in thine owne merits, nor in any other meanes or creatures? Being aſſuredly perſwaded, That there is no ſalvation in any other; and that there is no other name vnder Heaven, vvh whereby thou muſt be ſaved?

Act. 4,
12.
Act. 10,
43.

7. Doſt thou heartily forgive all wrongs, or offences done or offered vnto thee; by any manner of perſon whatſoever? And doſt thou as willingly (from thy heart) aſke forgive-
neſſe

Eſa 26,
29.

Esa.

9, 6.

Heb.

12, 24.

nesse of them whom thou hast grievously wronged in word or deed? And dost thou cast out of thy heart all *malice* and *hatred*, which thou hast boorne to any body: that thou mayest appeare before the face of Christ (the Prince of peace) in perfect love & charity?

8. Doth thy conscience tell thee of any thing, which thou hast wrongfully taken, and dost still withhold from any *viddeu* or fatherlesse children, or from any other person who-soever; Be assured, that vnlesse thou shalt restore (like *Zachens*) these goods and lands (if thou bee able) thou canst not truly repent; and without true repentance, thou canst not bee saved, nor looke Christ in the face, when thou shalt appeare before his judgement-seat.

9. Dost thou *firmely* believe that thy body shall be raised vp out of the Grane, at the sound of the last Trumpet? And that thy body and soule shall bee vnited together againe in the resurrection-day, to appeare before the Lord Iesus Christ: and thence to goe with him into the kingdome of Heaven, to liue in everlasting Blisse and glory?

If the sicke party shall answer to all these questions like a faithfull Christian; then let all who are present, joyne together and pray

for

for him, in these or the like words:

*A Prayer to be said for the sicke by
them who visit him.*

O Mercifull Father, who art the Lord and giver of Life, and to whom belongs the issues of death: wee thy children here assembled, doe acknowledge, that (in respect of our manifold finnes) wee are not worthy to aske any blessing for our selues at thy hands; much lesse to become suiters to thy Majestie in the behalfe of others: yet because thou hast commanded vs to pray one for another, especially for the sicke, and hast promised that the prayers of the righteous shall availe much with thee: in the Obedience therefore of thy Commandement, and confidence of thy gracious promise, wee are bold to become humble suiters vnto thy divine Majestie, in the behalfe of this our deare Brother (or Sister) whom thou hast visited with the chastisement of thine owne fatherly hand. VVee could gladly wish the Restoration of his health, and a longer continuance of his life and Christian Fellowship amongst vs: but for as much as it appeareth (as farre as we can discern) that thou hast appointed by this visitation, to call for him out of this mortall life: we submit our wils to thy blessed will, and hum-

Iam. 5.

Psalm.
103, 12.

bly intreat for *Iesus Christ* his sake, & the merits of his bitter Death & passion (which he hath suffered for him) that thou wouldest pardon and forgive vnto him *all his sinnes*; as well that wherein hee was conceived and borne, as also all the offences & transgressions which ever since to this day & houre hee hath committed in thought, word and deed against thy divine Majesty. Cast them behinde thy backe, remooue them as farre from thy presence, as the East is from the West; blot them out of thy remembrance; lay them not to his charge; wash them away with the Bloud of *Christ*, that they may no more bee scene, and deliver him from all the Iudgements, which are due vnto him for his sinnes, that they may never trouble his Conscience, nor rise in Iudgement against his Soule, and impute vnto him the righteousness of *Iesus Christ*, whereby hee may appeare righteous in thy sight: And in this extremitie at this time, wee beseech thee looke downe from Heaven vpon him with those eyes of grace and compassion, wherewith thou art wont to looke vpon thy children in their affliction and miserie. Pittie thy wounded *Servant*, like the good Samaritans. for here is a sicke Soule that needeth the helpe of such an heavenly Physician. O Lord increase his faith.

faith, that hee may belieue that *Christ* died for him, and that his blood cleanseth him from all his finnes: and either assuage his paine, or else increase his patience, to indure thy blessed will and pleasure. And (good Lord) lay no more upon him, then thou shalt enable him to beare. Heaue him vp vnto thy selfe, with those sighs & groanes which cannot bee expressed. Make him now to feele what is the hope of his Calling: & what is the exceeding greatnes of thy Mercy & power towards them that belieue in thee. And in his weakenesse, O Lord, shew thou thy strength. Defend him against the suggestions & temptations of *Satan*, who (as hee hath all his life time) will now in his weakenesse especially, seeke to assaile him, and to deuoure him. O saue his soule, and reprove *Satan*, and command thy holy Angels to be about him, to aide him, and to chase away all euill and malignant Spirits farre from him. Make him more and more to loath this world, and desire to be loosed, and to bee with *Christ*. And when that good houre and time shall come, (wherein thou hast determined to call for him out of this present life) giue him grace peaceably and joyfully to yeeld vp his soule into thy mercifull hands. And doe thou receiue him into thy mercy, & let thy blessed Angels carry him into

thy kingdome. Make his last houre his best houre, his last words his best words, and his last thoughts his best thoughts. And when the light of his Eyes is gone, and his Tongue shall faile to doe his office, grant (O Lord) that his Soule may (with Stephen) behold Iesus Christ in heaven ready to receiue him; and that thy Spirit within him may make requests for him, which cannot be expressed. Teach vs in him to read and see our ouer end and mortalitie, and therefore to be carefull to prepare our selues for our last ends, and put our selues in a readinesse against the time that thou shalt call for vs, in the like manner. Thus, Lord, wee recommend this our deare Brother (or sister) thy sick servant, vnto thy eternall grace and mercy, in that Prayer, which Christ our Saviour hath taught vnto vs saying,

Our Father which art in heaven, &c.

Thy Grace, O Lord Iesus Christ, thy loue, O heauenly Father; thy comfort & consolation, O holy Spirit, be with vs all, and especially with this thy sick servant, sa the end, and in the end. Amen.

Let them read often vnto the Sicke, some especiall Chapters of the holy Scriptures, as;

The three first Chapters of the booke of Iob.

Rom.
8. 26.

The 14. and 19. Chapters of *Iob*.

The 34. Chapter of *Deuteronomy*,

The two last Chapters of *Ioshua*.

The 17. Chapters of the first of *Kings*.

The 24. and 12. Chapters of the second of *Kings*.

The 38. 46. and 65. Chapters of *Isaiab*.

The History of the Passion of Christ.

The 8. Chapter to the *Romans*.

The 15. Chapter of the first Epistle to the *Corinthians*.

The 4. of the first Epistle to the *Thessalonians*.

The 5. Chapter of the second Epistle of *Paul* to the *Corinthians*.

The first and last Chapters of Saint *James*.

The 11. and 13. to the *Hebrewes*.

The first Epistle of *Peter*.

The three first, and the three last Chapters of the *Revelation*, or some of these.

And so exhorting the sicke party to wait vpon God, by Faith and Patience, till he send for him; & praying the Lord to send them a joyfull meeting in the Kingdome of Heaven, & blessed Resurrection at the last day, they may depart at their pleasure in the peace of God.

*Consolations against impatience in
sicknesse.*

IF in thy sicknesse by extremity of paine thou bee driven to impatience, meditate:

1. That thy *finnes* haue deserved the *paines of hell*: therefore thou mayest with greater patience endure these *fatherly corrections*.

2. That these are the *scourges* of thy heavenly *Father*; & the rod that is in his hand. If thou didst suffer with reverence being a *child*, the correction of thy *earthly parents*; how much rather shouldst thou now subiect thy selfe (being the *Child of God*) to the chastisement of thy *Heavenly Father*, seeing it is for thine *eternall good*?

3. That *Christ* suffered in his soule & body a *farre grievous* paines for thee; therefore thou must more willingly suffer his blessed pleasure for thine *owne good*. Therefore (saith *Peter*) *Christ suffered for you, leaving you an example, that ye should follow his steps*. And, *Let vs*, c (saith *Saint Paul*) *runne vvith joy the race that is set before vs, looking vnto Iesus, the Author and finisher of our Faith, vvho for the joy that vvvas set before him, endured the Crosse, &c.*

4. That these afflictions which now
you

Heb.
12.9.

a Vir
dolorum.

1/4. 53.

3.

b 1. Pet.

2. 21.

c Heb.

12. 1, 2.

you suffer : *a*re none other but such which are accomplished in your brethren that are in the world, as witnesseth *a* Peter. Yea, *Iob*s afflictions were farre more grievous. There is not one of the *Saints* , which now are at rest in Heavenly Ioyes, but endured as much as you doe, before they ***went thither : Yea, many of them willingly suffered all the torments that Tyrants could inflict vpon them, that they might come to those heavenly joyes, whereunto you are now called. And you haue a promise that the *b* God of all grace, after that you haue suffered a while, will make you perfect, establish, strengthen, and settle you. And that God of his fidelity will not suffer you to be tempted aboue that you are able, but will with the temptation also make a way to escape, that ye may be able to beare it.

5. That GOD hath determined the time when thy affliction shall end, as well as the time when it began. *c* Thirtie eight yeares were appointed to the sicke man at Bethesdaes poole. Twelue yeares *d* to the Woman with the bloody issue. *e* Three Moneths to Moses : Tenne dayes tribulation to the *f* Angell of the Church of Smyrna; three dayes *g* plague to David. Yea the number of the godly mans tears are registred in Gods booke, and the quantitie kept in his Bottle.

a 2, Pet.
5, 9.
*** 3. Ro-
matus
Cum
quotan-
nis gra-
vi mor-
bo ten-
raretur
a Deo,
deluit
quod
vno an-
no liber
esset, ac-
si a Deo
tunc
desertus
fuisset,
vit.
Patr. c.
2, 8.
b 1 Pet.
5, 10.
1, Cor.
16, 13.

c Ioh.
5, 5.
d Mat.
9, 20.
e Exod.
12.
f Apoc.
2, 10.
g 2, Sa.
24, 13.
Psalms.
56, 8.

Modi-
cum &
videbo
vos.
Ioh. 16.
16.
*Ps. 30.
Apoc.
6, 11.
d Ioh.
16.
† Ps.
110, 7.
Nube-
cula est,
cito
transi-
bit.
e Ioh.
16, 22.

AR 7.

f Apoc.
2, 10,
g I. 6.
2, 10.

The time of our troubles (saith Christ) is but a *modicum*, Gods anger lasts but a *moment* (saith * David.) A little season (saith * d the Lord: and therefore calls all the time of our paine, but the houre of sorrow. David † (for the swiftnesse thereof) compares our present troubles to a Brooke: & Athanasius to a Showre. Compare the longest misery that man indures in this life, to the eternitie of heavenly joyes, and they will appeare to bee nothing. And as the sight of a Sonne safe borne makes the Mother forget all her former deadly paine: so the sight of Christ in Heaven, who was borne for thee, will make all these pangs of death to bee quite forgotten, as if they had never beene; like Stephen, who, as soone as he saw Christ, forgot his owne wvounds, with the horreur of the graue, and terror of the stones; and sweetly yeelded his soule into the hands of his Saviour. Forget thine owne paine, thinke of Christs wvounds: f Bee faithfull unto the death, and hee vvill giue thee the Crowne of eternall life.

6. That you are now called to Re-
petitions in Christs Schoole: to see how
much Faith, Patience, & Godlinesse
you haue learned all this while: and
whether you can (like g Iob) receive
at the hand of God some evil, as well
as you haue hitherto received a great
death.

deale of good. As therefore you haue alwayes prayed, *Thy vwill be done*, so be not now offended at this which is done by his holy vwill.

7. *d* That all things shall vwork together for the best to them that loue God: insomuch that neither death, nor life, nor Angels, nor Principalities, nor pow'ers, &c. shall be able to separate vs from the loue of God, which is in Iesus Christ our Lord. Assure your selfe, that every pag is a prevention of the paines of Hell; every respite, an earnest of Heavens Rest: And how many stripes doe you esteeme Heaven worth? As your life hath beene a Comfort to others: so give your friends a Christian example to die; & deceiue the Diuell as Iob did. It is but the Crosse of Christ sent before, to crucifie the loue of the VVorld in thee; that thou mayest goe eternally to liue with Christ, who was crucified for thee. As thou art therefore a true Christian, take vp (like Simon of Cyrene) with both thy armes, his holy Crosse, carry it after him vnto him: thy paines will shortly passe, thy joyes shall never passe away.

Consolations against the feare of Death.

*I*n the time of thy sicknesse thou findest thy selfe fearefull to die; meditate:

d Rom.
8, 28.
38, 39.

Morbus non malis adnumrandus, quia multis utiliter accedit, Basil. in Hexam. Morbus est utilis quædam institutio, quæ docet caduca aspernare & coelestia spirare, Nazia. ad Philagriu.

1. That it argueth a dastardly mind to feare that which is not: for in the Church of Christ there is no death; I say 25. 7. 8. And, *Whosoever liueth and belongeth in Christ, shall never die*, Iohn 11. 26. Let them feare Death, who liue without Christ. Christians die not; but when they please God, they are like *Enach*, translated vnto God. Their paines are but *Eliab's fiery Chariot* to carry them vp to heauen: or like *Lazarus* fores, sending them to *Abrahams bosome*. In a word, if thou bee one of them, that like *Lazarus*, lovest *Iesus*, thy sickness is not vnto death, but for the glory of God: who of his loue changeth thy living death to an everlasting life. And if many Heathen men, as *Socrates*, *Curius*, *Seneca*, &c. dyed vvolingly, (when they might haue liuest) in hope of the immortallitie of the Soule; wilt thou being trained so long in *Christ's Schoole*, (& now called to the *Marriage-Supper* of the blessed *Lambe*, *Apoc. 19. 7.*) be one of those *Guests* that refuse to goe to that joyfull banquet? God forbid.

2. Remember that thy abode here, is but the second degree of thy life: for after thou hadst first liued nine moneths in thy mothers wombe, thou wast of necessity driven thence, to liue here in a second degree of life. And when that number of Moneths, which

Gen. 5,

24.

1. Kin.

2. 11. 12.

Luke

16. 12.

Iohn

11. 4.

Job

41. 5.

God

God hath determined for this life, are expired; thou must likewise leaue this, and passe to a third degree in the other world, which never ends. Which to them that liue and die in the Lord, surpasseth as farre this kinde of life, as this doth that which one liues in his mothers wombe. To this last & excellentest degree of life, through this doore, passed Christ himselfe, and all his Saints that were before thee, and so shall all the rest after them and thee. Why shouldest thou feare that which is common to all Gods Elect? Why should that bee vn-
 south to thee, which was so welcome to all them? Feare not death, for as it is the Exod^{us} of a bad, so it is the Gr^{ati}fic^{ation} of a better world: the end of a temporall, but the beginning of an eternall life.

3. Consider that there are but three things that can make Death so fearefull vnto thee, first, the losse thou hast thereby; secondly, the paine that is therein; thirdly, the terrible effects which follow after. All these are but false fires and canlesse fares. For the first, if thou leavest here vncertaine goods, which *Triculus* may rob; thou shalt finde in Heaven a true Treasure, that can never be taken away: these were but lent thee, as a *Sien* vaward upon accounts, those shall be giuen thee, as thy reeward, for ever. If thou

Mors
 præsenti
 tis vitæ
 exitus
 & in-
 troitus
 melio-
 ris. *Bar.*
 in Ep.
 ad Rō.

Mat. 6;
 19, 20.

thou leavest a loving wife; thou shalt be married to Christ, which is more lovely: If thou leavest Childre & Friēds, thou shalt there finde all thy Religious Ancestours, and Children departed; yea, Christ, and all his blessed Saints and Angels: and as many of thy Children as bee Gods Children; shall thither follow after thee. Thou leavest an earthly possession, and an House of clay, and thou shalt enjoy an Heavenly inheritance & mansion of glory: which is purchased, prepared, & reserved for thee. What hast thou lost. Nay, is not death vnto thee gained? Goe home, goe home, and wee will follow after thee.

Secondly, for the paine in death, the feare of death more paines many, then the very pang of death: for many a Christian dyes without any great pang, or paines. Pitch the Anchor of thy hope on the firme ground of the word of God, who hath promised in thy weaknesse to perfect thy strength, & not to suffer thee to be tempted above that thou art able to beare. And Christ will shortly turne all thy temporall paines to his eternall joyes.

Lastly, as for the terrible effects which follow after death, they belong not vnto thee; being a Member of Christ. for Christ by his death hath raken away the sting of death to the faithfull; so that now there is no con-

Iob 14.

1.

2. Cor.

5, 1.

Timor
moris
apfa
morte
peior.

Heb.

6. 19.

2. Cor.

12. 9.

1. Cor.

10. 13.

demnation to them that are in Christ Jesus. And Christ hath protested, that he that believeth in him, hath everlasting life, and shall not come into condemnation, but hath passed from death unto life. Hereupon the holy Spirit from Heaven saith, Blessed are the dead that die in the Lord; and that from thenceforth they rest from their labours, and their workes doe follow them. In respect therefore of the faithfull, death is surralloved up into victory, & his sting, which is sin, and the punishment thereof, is taken away by Christ. Hence Death is called (in respect of our bodies) a sleepe, & rest: in respect of our soules, a going to our heavenly Father; a departing in peace; a removing from this body to go to the Lord; a dissolution of soule and body to bee with Christ. What shall I say? Precious in the sight of the Lord is the death of his Saints. These paines are but thy throvvies and travel to bring forth eternall life. And vvho would not passe through Hell, to goe to Paradise? Much more through death? There is nothing after death, that thou needest feare; not thy finnes, because Christ hath payed thy ransom; not the Iudge, for hee is thy loving Brother; not the Graue, for it is the Lords bed; not Hell, for thy Redeemer keepes the keyes; not the Devill, for Gods holy Angels pitch their tents about thee, and will not leane thee till

Rom.
8, 1.Joh. 5,
24.2, Cor.
15.

1, Thes.

4.

Esa. 26.

Apo.

14.

1, Joh.

4, 1.

ἀπὸ-

λυσις

ἐν εἰ-

ρήνῃ.

Luc. 3.

2, Cor.

Phil. 2.

ἀντί-

λυσις.

Mort.

portu-

gloriæ,

Ore. ja-

nuæ vi-

tæ, Ber.

they bring thee to Heaven. Thou wast never nearer *Eternall life*: glorifie therefore Christ by a *blessed death*. Say chearefully, *Come Lord Iesus*, for thy servant commeth vnto thee: I am *vvilling*, Lord, helpe my *weaknesse*.

Seven sanctified Thoughts, and mournfull sighes of a sicke man ready to die.

NOW for as much as God of his infinite mercy doth so temper our paine and sicknesse, that we are not alwayes oppressed with extremity: but giues vs in the midst of our extremities some *respite*, to ease & refresh our selues; thou must haue an especiall care (considering how short a time thou hast either for *ever* to lose or to obtaine Heaven) to make vse of every breathing time, which God doth affoord thee; & during that little time of *ease*, to gather strength against the fits of *greater anguish*. Therefore in these times of relaxation and ease, vse some of these short thoughts & sighes.

The first Thought.

Seeing every man enters into this life in *teares*, passeth it in *sweat*, & ends it in *sorrow*, ah what is therein it that a man should desire to live any

longer in it! O what a folly is it, that when the *Mariner* roweth with all his force to ariue at the *wished port*; and that the *traveller* never resteth till he comes to his journeys end, wee feare to descry our Port, and therefore would *put back* our Bark, to bee longer tossed in this continuall *tempest*! we *weep* to see our journeys end, & therefore desire our journey to be lengthened, that wee may bee more tired with a *foule & combersome* way.

The spirituall Sigh thereupon.

O Lord, this life is but a troublesome Pilgrimage: *few* in dayes, but *full* in evils: and I am weary of it, by reason of my sinnes: Let me therefore (O Lord) intreate thy Majesty in this my bed of sicknesse, as *Elias* did vnder the *Iuniper tree* in his affliction: It is now enough, O Lord, that I haue liued so long in this valey of miserie: take my soule into thy mercifull hands, for I am no better then my Fathers.

Gen.
47.9.

1. Reg.
19.4.

The second Thought.

Thinke with what a *body of sinne* thou art loaden, what great *ci vill* *vvarres* are contained in a little *World*; the *flesh* fighting against the *Spirit*, *passion* against *reason*: *Earth* against *Heaven*: & the world *vithin* thee *bā*-

Rom.
7.24.
1. am.
4.1.
Gal.
5. 17.

ding it selfe for the VVorld without thee; and that but one onely meane remaines to end this conflict, Death; which (in Gods appointed time) will separate thy Spirit from thy flesh, the pure & regenerate part of thy soule, from that part which is impure & unregenerate.

*The spirituall Sign upon the second
Thought.*

Rom.
7, 24.

1, Pet.

2.

Apoc. 5.

9.

Psalms.

116, 8.

1, Cor.

15, 57.

Psalms.

145.

O VVretched man that I am, who shall deliver mee from the body of this death? O my swete Saviour Iesus Christ, thou hast redeemed mee with thy precious blood: & because thou hast delivered my soule from sin, mine eyes from weeping, & my feet from falling, I doe here from the very bottom of my heart, ascribe the whole praise & glory of my salvation, to thy onely grace & mercy, saying (with the holy Apostle) Thanks bee unto God which hath given me the victory through our Lord Iesus Christ.

The third Thought.

Thinke how it behooves thee to bee assured that thy soule is Christs: for death hath taken sufficient gages to assure himselfe of thy body; in that all thy Senses begin already to die, save onely the sense of paine; but

finch the *beginning* of thy beeing began with *paine*, marvell the lesse if the end conclude with *dolours*. But if those temporall *dolours*, (which onely afflict thy body) bee so painful: O Lord: *VWho can endure the devouring fire? VWho can abide the everlasting burning?*

Isa. 33,
14.

The spirituall Sigh upon the third Thought.

O Lord Iesus Christ, the Sonne of the living God, who art the onely *Physician* that canst ease my body from *paine*; and restore my *Soule* to life eternall; put thy *Passion*, *Crosse*, and *Death*, betwixt my *Soule* and thy *Judgements*, and let the *merits* of thy *Obedience* stand betwixt thy *Fathers Justice* and my *disobedience*, and from these *bodily paines* receiue my *soule* into thine everlasting peace: for I cry vnto thee with *Stephen*, Lord Iesus receiue my spirit.

Act 7,
59.

The fourth Thought.

Thinke that the worst that death can doe, is but to send thy *soule* sooner, then thy *flesh* would bee willing, to *Christ* and his heavenly *joyes*. Remember, that that worst is thy best hope. The worst therefore of death, is rather a *helpe* then a *harme*.

*The spirituall Sigh vpon the fourth
Thought.*

O Lord Iesus Christ, the Saviour
of all them that put their trust in
thee: forsake not him that in *miserie*
flyeth vnto thy *Grace* for succour &
mercy; O sound that *sweet voice* in
the eares of my Soule, which thou
speakest vnto the *penitent thief* on the
Crosse, *This day shalt thou bee vwith mee*
in Paradise. For I, O Lord, doe (with
the Apostle) from my Soule speak
vnto thee, I desire to bee dissolved, and
to be vwith Christ.

Luke
23. 43.

The fift Thought.

THinke (if thou fearest to die) That
in *Mount Sion* there is no death: for
hee that believeth in Christ shall never
die. And if thou darest to live, with-
out doubt the *life eternall* (wherevnto
this life is a passage) surpasseth all.
There do all the faithfull departed
(having ended their miseries) live
with Christ in joyes; and thither shall
all the godly which suruiue, bee ga-
thered out of their troubles, to enjoy
with him eternall reste.

Isa. 25,
7. 8.
Ioh. 11,
25.

The

*The spirituall Sigh vpon the fift
Thought.*

O Lord thou seeft the malice of
Sathan, who (not contenting
himselfe, *like a roaring lion*, all the
dayes & nights of our life, to seeke
our destruction) shewes himselfe
most *busie*, when thy Children are
weakest and nearest to their end. O
Lord reprove him, and preserve my
soule. He seekes to terrifie me with
death, which my sinnes haue deserved;
but let thy holy Spirit comfort my
soule with the assurance of eternall
Life, which thy Bloud hath purchased:
Asswage my paine, increase my pa-
tience, (and if it be thy blessed will)
end my troubles: for my soule besee-
cheth thee with old blessed Simeon,
Lord now let me thy servant depart in
peace, according to thy VVord.

1. Pet.
5, 3,

Luke
22, 9.

The sixt Thought.

THinke with thy selfe, what a blef-
sing God hath bestowed vpon
thee *aboue many millions* of the world,
that whereas they are either Pagans,
who worship not the true God; or I-
dolaters, who worship the true God
falsely: Thou hast lived in a true
Christian Church, and hast grace to
die in the true *Christian Faith*, and to

Act. 26,
6, 7.
Luke
14, 14.

bee buried in the Sepulchre of Gods
servants; who all wait for the hope of
Israel, the raising of their bodies in
the Resurrection of the Iust.

The spirituall Sigh upon the first
Thought.

Joh. 11,
25, 26.
Jer. 24.

O Lord Iesus Christ, who art the
Resurrection and the life, in whom
whosoever believeth, shall live though
hee were dead, I believe, that whoso-
ever liveth & believeth in thee shall ne-
ver die: I know that I shall rise againe
in the Resurrection of the last day: for I
am sure that thou my Redeemer livest.
And though that after my death
wormes destroy this body, yet I shall see
thee my Lord, and my God in this flesh.
Grant therefore, O Christ, for thy
bitter death and passions sake, that
at that day I may be one of them to
whom thou wilt pronounce that
joyfull sentence; Come ye blessed of my
Father, inherit the kingdom prepared
for you before the foundation of the
world.

Mat. 25, 4.

The seventh Thought.

Gal. 3,
13.
Lam. 1,
12.

Thinke with thy selfe how Christ
endured for thee a cursed death,
& the vwrath of God, which was due
vnto thy sinnes; & what terrible
paine & cruel torments the Apostles

and

and Martyrs haue voluntarily suffered for the defence of Christs Faith when they might haue liued by dissimbling or denying him: how much more willing shouldst thou bee to depart in the Faith of Christ, hauing lesse paines to torment thee; and more meanes to comfort thee?

The Spirituall Sigh vpon the 7 Thought.

O Lord, my sinnes haue deserved the paines of Hell, and eternall death: much more these fatherly corrections, wherewith thou doest afflict me. But O blessed Lambe of God, which takest away the sinnes of the world, haue mercy vpon me; and wash away all my filthy sins with thy most precious blood: and receiue my soule into thy heavenly Kingdome; for into thy hands, O Father, I commend my Spirit, thou hast redeemed mee, O Lord, thou God of truth.

*Ioh.
1, 29.*

*Apet.
5, 1.*

*Luke
23, 4.
Psal.
31, 5.*

The sicke person ought now to send for some godly and religious Pastor.

*a Gen.
20, 7.*

*Ier. 18,
20, &
3, 1.*

*Ezech.
4, 14.*

*1, Sam.
9, 7, &
21, 19,*

22.

IN any wise remember (if conveniently it may bee) to send for some godly and religious Pastor, not onely to pray for thee at thy death (for God in such a case hath promised to heare the Prayers of the righteous a Prophet,

Ii 5

and

b Jam

3, 14.

15, 16.

c Marc.

1, 4.

Act.

19, 4.

d 1 Cor.

5, 4.

e 2 Cor.

10, 1.

f Matt.

16, 19.

Mat.

18, 18.

Ioh.

10, 21.

Iob 33,

13.

Iam 5,

17, 18.

and b Elders of the Church) but also vpon thy confession, and vnfained repentance, to absolue thee of thy sinnes. For, as Christ hath given him a Calling, to c baptize thee vnto repentance for the remission of thy sinnes; so hath hee likewise given him a calling, and a pouwer, and e authority, (vpon repentance) to absolue thee from thy sinnes. f I will giue thee the Keyes of the Kingdome of Heaven: and whatsoeuer thou shalt binde vpon earth, shall bee bound in Heaven; and whatsoeuer thou shalt loose on earth, shall bee loosed in Heaven. And againe, Verily I say vnto you. VVhatsoever yee binde on earth, shall bee bound in Heaven, and whatsoeuer yee loose in earth, shall bee loosed in heaven. And againe, Receiue yee the Holy Ghost, whosoever sins yee remit, they are remitted vnto the m; and whosoever sinnes yee retaine, they are retained. This Doctrine was as anciēt in the Church of God, as Iob; for Elihu tels him, That vwhen GOD strikes a man vwith malady on his bed, so that his soule draweth neare the graue, and his life to the buriers: if there bee any messenger vwith him, or an Interpreter, one of a thousand, to declare vnto man his Righteousnesse, then will hee haue mercy vpon him, &c. And answerable herevnto (saith Iames.) If the sicke haue committed sinnes, vpon his repentance, & the prayers of the Elders) they shall

shall be forgiven him: these haue power to shut Heaven, and to deliver (the scandalous impenitent sinners) to Sathan. For the weapons of their warfare are not carnall, but mighty through God, to cast downe, &c. and to haue vengeance in readinesse against all disobedience. They haue the Key of loosing, therefore the power of absolving.

The Bishops and * Pastors of the Church doe not forgive sinne by any absolute power of their owne (for so onely Christ their Master forgiveth sinnes) but Ministerially, as the servants of Christ, and stewards, to whose fidelity the Lord and Master hath committed his Keyes: and that is when they doe declare and pronounce either publickly or privately, by the word of God, what bindeth, what looseth, & the mercies of God to penitent sinners; or his Iudgement to impenitent and obstinate persons: and so doe apply the generall promises or threatenings to the penitent or impenitent. For Christ from Heaven doth by them (as by his Ministers on earth) declare whom hee remitteth and bindeth and to whom hee will open the Gates of Heaven, & against whom hee

Apoc.

11. 6.

1. Cor.

5. 5.

1. Cor.

10. 2.

Ec.

Mark.

16.

* Mini-

stri pec-

cata re-

mittit,

non

et ut

et

et

sed

oper

et ut

1. Cor.

5. 4.

2. Cor.

4. 1. 2.

Act. 13.

33.

To this

end saith

Basil.

in As-

cet. c.

17.

Christus

omni-

bus Pa-

stori-

bus &

Docto-

ribus,

Icy

παρ-

αυ, α qualem tribuit potestatem, cuius signum est quod omnes ex aequo ligant & solvunt, ut Petrus. Papis dare not deny this. Quilibet Sacerdos (quarum est ex virtute clavium) habet potestatem indifferenter in omnes, In suppl. Th. 4. 6.

will

will shut them. And therefore it is not said: *whose sinnes ye signifie to be remitted*, but *whose sinnes ye remit*. They then doe remit sinne, because Christ by their ministry remitteth sinnes; as Christ by his Disciples loosed Lazarus Ioh. 11. 44. And as no VWater could wash away Naamans Leprosie, but the VWater of Iordan, (though other Rivers were as cleare) because the promise was annexed vnto the VWater of Iordan, and not of other Rivers; So, though another man may pronounce the same words, yet haue they not the same efficacy and power to worke on the Conscience, as when they are pronounced from the mouth of Christs Ministers, because that the promise is annexed to the VWord of God in their mouthes: for them hath hee *a* chosen, *b* separated, and *c* set apart for this worke, and to them hee hath committed the *a* Ministry and word of reconciliation, by their holy calling, & *e* ordination they haue received the *g* holy Ghost, and the ministers all power of binding and loosing. They are sent forth of the Holy Ghost, for this worke vwhereunto he hath called them.

And Christ giues his Ministers power to forgive sinnes to the penitent, in the same * words that hee teacheth vs in the Lords Prayer, to desire God to forgive vs our finnes;

Ioh. 10.

* Iohn.

20, 23.

a Act.

1, 24.

b Act.

12, 2.

c Rom.

1, 1.

d 2.

Cor. 5.

18, 19.

e Act.

13, 2.

1 Cor.

1,

Heb.

5, 4.

f Th.

1, 5.

g Ioh.

20, 22.

23.

Act. 13.

24.

* αὐτῶν

ἀ-

φῆτε

τὰς ἀ-

μαρ-

τίας

Ioh. 20,

23.

Καὶ ἀ-

φες

ἡμῶν

τὰς ἀ-

μαρ-

τίας

ἡμῶν.

to assure all penitent sinners, that God by his Ministers absolution, doth fully; through the merits of Christs blood, forgive them all their sinnes. So that what Christ decreeth in Heaven, *In foro Iudicii*, the same he declareth on earth by his reconciling Ministers, *in foro pœnitentia*: so that as God hath reconciled the world to himselfe by Iesus Christ, so hath hee (saith the Apostle) given unto us the Ministry of reconciliation.

He that sent the to baptize, saying, Goe and teach all nations, baptizing them, &c. sent them also to remit sinnes, saying, As my Father sent me, so send I you: whosoever sinnes ye remit, they are remitted unto the, &c. As therefore none can baptize, (though hee vse the same water, & words) but onely the lawfull Minister, which Christ hath called and authorized to this divine and ministeriall function; so though others may comfort with good words, yet none can absolute from sinne, but onely those to whom Christ hath committed the holy Ministry and word of reconciliation: & of their absolution Christ speaketh, he that heareth you heareth me. In a doubtfull case thou wilt aske the counsell of thy skilfull Lawyer, in perill of sickness thou wilt know the advice of thy learned Physician, and is there no danger in dread of damnation for

Luke
11, 4.
2, Cor.
5, 18.

Ioh. 20.
12, 13.

2, Cor.
2, 7, 10.
Heb.
5, 4.

1, Cor.
5, 18.
19.
Luke
10, 16.

for a sinner to be his owne Iudge?

Iudicious Calvin theacheth this point of Doctrine most plainly: *Esti omnes mutuo nos debeamus consolari, &c.* Although (saith he) we ought to comfort & confirme one another in the confidence of Gods mercy; yet we see that the Ministers are appointed as witnesses and surerties to ascertain our Consciences of the remission of Sins: Inasmuch as they are said to remit sinnes, & to loose soules. Let every faithfull man therefore remember, that it is his duty (if inwardly hee be vexed and afflicted with the sense of his sinnes) not to neglect that remedy which is offered unto him by the Lord, to wit, that (for the easing of his conscience) hee make private confession of his sinnes unto his Pastor, and that he desire his private endeavour for the application of some comfort unto his soule, whose office it is (both publickly & privately) to administer Euangelicall Consolation to Gods people.

Bez a highly * commendeth this practise, & Luther saith, That he had rather lose a thousand world, then suffer private confession to be thrust out of the Church. Our Church hath ever most soundly maintained the truth of this doctrine; but most justly abolished the tyrannous & Antichristian abuse of Popish Auricular confession, which they thrust vpon the soules of Christians, as an Expiatory sacrifice, & a meritorious

satisf-

Lib. 4.
Inst. c.
4, sect.
12.

* In Antith. Papatus & Christianis. vo. 1. fol. 66. Luther To. 6. fol. 109, & seq.

a Witness our Liturgy. D. Hol. absolved D. Rainolds, Who not being able to speake, kissed the hand wherewith he was absolved.

satisfactiō for sinne; racking their Con-
 sciēces to confesse, when they feele
 no distresse. & to enumerate all their
 sinnes, which is impossible: that by
 this meanes they might diue into the
 secrets of all men, which oft times
 hath proued pernicious, not onely to
 private persons, but to publike States.
 But the truth of Gods VVord is, that
 no person, having received Order in
 the Church of Rome, can truely absolve
 a sinner: for the Keyes of Absolution
 are two: the one is the Key of Autho-
 rity, & that onely Christ hath: the o-
 ther is the Key of Ministry, & this
 hee giues to his Ministers, who are
 therefore called the Ministers of Christ;
 The d Steuwards of Gods Mysteries: The
 e Ambassadors of Reconciliation,
 Bishops, Pastors, Elders, &c. But Christ
 never ordained in the New Testa-
 ment, any order of sacrificing Priests,
 neither is the name of *iepevs*, which
 properly signifieth *Sacerdos*, or *sacri-*
sifying Priest, given to any officer
 of Christ in all the New Testament:
 Neither doe we read in all the New
 Testament, of any, vwho confes-
 sed himselfe to a Priest, but *Iudas*.
 Neither is there any reall Priest in
 the New Testament, but onely Christ.
 Neither is there any * part of his
 Priest-hood to be now accomplished
 on Earth; but that which he fulfil-
 leth in Heaven, by making intercession
 for

b Apoc.
 3, 9.
 Mar.
 2, 7.
 Luke
 5, 21.
 c Mat.
 16, 10.
 d 1 Cor.
 4, 1.
 e 2 Cor.
 5, 20.

Ministe-
 rii cla-
 vis du-
 plex est,
 una
 scientia
 discer-
 nendi.
 1, Cor.
 12, 10.
 1, Joh.
 4, 1.
 Jer. 25,
 15.
 Alia est
 potestas
 ligandi
 & ab-
 solven-
 di,
 Joh. 2,
 8.
 Matt.
 27, 4.
 Heb. 7,
 24, 27,
 28.
 * Heb.
 8, 4.
 Heb.
 7, 15.

for vs. Seeing therefore Christ never ordained any order of Sacrificing Priests; & that Popish Priests scorne the name of Ministers of the Gospel, to whom onely Christ committeth his *Keyes*: It necessarily followeth, that no Popish Priest can truly either excommunicate or *absolve* any sinner, or haue any *lawfull* right to meddle with *Christ's Keyes*. But the Antichristian abuse of this Divine Ordinance should not abolish the *lawfull* use thereof betwixt Christians & their Pastours in cases of distresse of consciences, for which it was chiefly ordained.

And verily, there it not any meanes more excellent to *humble* a proud heart, nor to raise vp an *humble* spirit, then this spirituall conference betweene the Pastor and the people committed to their charge. If any sinner therefore troubleth thy conscience, confesse it to Gods Minister, aske his Counsell, & if thou dost truly repēt, receive his *Absolution*: And then doubt not *in foro Cōsciētiae* but thy sinnes are as verily forgiven on earth, as if thou didst heare Christ himselfe *in foro Iudicii*, pronouncing them to bee forgiven in Heaven. *Qui vos audit, me audit*; He that heareth you, heareth me. Trye this, & tell mee whether thou shalt not find more ease in thy conscience, then can be expressed in

Luke
10, 16

words.

words. Did prophane men consider the *Dignity* of this Divine Calling, they would the more honour the *Calling*, and reverence the *Persons*.

The sicke man (having thus eased his conscience, and received his *Ab-solution*) many doe well (having a cō-venient number of faithfull Chri-istians joyned with him) to receiue the *holy Sacrament* of the *Lords Supper*, to encourage him in his *Faith*; to discourage the *Devill* in his assaults. In this respect the ^a *Councell of Nice* termeth this Sacrament, *Viaticum*, the *Soules provision* for her journey. And albeit the *Lords Supper* be an Ecclesiastlicall action, yet for as much as our *Lord* (at the first institution) celebrated it in a ^b private house, & that ^c *S. Paul* termeth the *houses* of Christians the *Churches of Christ*, and that a *Christ* himselfe, hath promised to be in the midst of the faithfull, vvhether but two or three are gathered together in his name: I see no reason, but if Christians desire it (when they are not, through sicknesse, able to come to the Church) that they should receiue, & Pastors ought to administer vnto them the Sacraments at home. Hee sheweth more simplicity then knowledge, who thinkes that this fauours of a *private Masse*: for a Masse is called *private*, not because it is said in a private house, but because (as

a Con-
cil. Nic.
Can.
12.

b Mat.
26, 18.
Luk. 22,
12.
c Rom.
6, 5.
Phil.
2, 2.
d Mat.
18, 20.

a Ie-
well a.
gainst
Har-
ding.
Art. 1.
of pri-
vate
Masse,
Fol. 4.
b In
missis
privatis
sufficit
si unus
sit præ-
sens,
scilicet
Mini-
ster, qui
populi
totius
perso-
nam ge-
rit.
Aqua p.
3. 9. 38.
Art. 3.
c De
Cœnæ
admini-
stratione
ita sen-
tio, li-
benter
admit-
tendum
esse
hunc
morem,
ut apud
ægrotos celebretur communio, cum res ita & opportu-
nitas feret, Epist. 51. d Cur cœnam ægrotis negan-
dam esse non arbitror, multæ & graves causæ impe-
dunt. Ep. 63, 1.

Bishop ^a Ieruell teacheth out of ^b A.
quinas) the Priest receiveth the Sa-
crament himselfe alone, without di-
stribution made vnto others, & then
it is private, although the whole Pa-
rish bee present and looke vpon him.
There is as much difference between
such a Communion, & the Antichri-
stian idoll of a private Masse, as there
is betwixt Heaven and hell. For at a
Communion in a private Family vpon
such an extraordinary occasion,
Christ his institution is observed; Many
faithfull Brethren meet together, &
tarry one for another; Christ his death
is remembred and shewed, and the
Minister, together with the faithfull,
and the sicke party doe communi-
cate. M. Calvin saith, That hee doth
very vwillingly admit administering of
the communion to them that are sicke,
when the case and opportunity so requi-
reth. And in ^d another place hee saith,
That hee hath many vweighty reasons
to compell him not to deny the Lords Sup-
per vnto the sicke. Yet I would wish
all Christians to vse to receiue often
(in their health) especially once e-
very Moneth with the whole Church;
for then they shal not need so much
to assemble their friends vpon sicke

an occasion, nor so much to be troubled themselves for want of the Sacrament. For as Master Perkins saith very well, *The fruit and efficacy of the Sacrament is not to be restrained to the time of receiving, but it extends it selfe to the whole time of mans life afterwards: the efficacy whereof, did men thoroughly vnderstand, they should not need to be often exhorted to receive it.*

Pastores omnes hic exoratos vellem, ut in hujus controversia statum penitus intranspiciant; nec fideles ex hac vita migrantes, & panem vita petentes, viatico suo fraudari sinant, ne lugubris ista in eis adimpleatur lamentatio: Parvuli panem petunt, & non est qui frangat eis.

As therefore when a wicked Liver dyeth, hee may say to Death, as *Ahab* said to *Eliab*, *Hast thou found me, O mine enemy?* So on the other side, when it is told a penitent sinner, that death knockes at the doores, and beginnes to looke him in the face, he may say of death, as *David* said of *Achimaz*, *Let him come & welcome: for hee is a good man, and cometh with good tidings: hee is the messenger of Christ, & bringeth vnto mee the joyfull newes of eternall Life.* And as the *Red Sea* was a gulph to drowne the *Egyptians* to destruction; but a passage to the *Israelites* to convey them to *Canaan* possession: so death

Perkins
his right
way of
dying
well.

Admo-
nitio ad
Pasto-
res.

Lam,
4. 4.

2. Kin.
22. 20.

2 Sam.
18. 27.
Vt mori-
riare-
pius, vi-
vera
disce
pie.

to the wicked, is a sinke to hell & cōdemnation, but to the godly, the Gate to everlasting life and salvation. And one day of a * blessed death, will make an amends for all the sorrowes of a bitter life.

VVhen therefore thou perceivest thy Soule departing from thy body, pray with thy tongue if thou canst, else pray in thy heart & minde these words, fixing the eyes of thy soule vpon Iesus Christ thy Saviour.

A Prayer at the yeelding up of the Ghost.

O Lambe of God, which by thy Bloud hast taken away the sinnes of the VVorld: haue mercy vpon me a sinner, Lord Iesus receiue my Spirit, Amen.

VVhen the sick party is departing, let the faithfull that are present, kneele doune and commend his soule to God, in these or the like vvords.

O Gracious God, and mercifull Father, who art our refuge and strength, and a very present helpe in trouble; lift vp the light of thy favourable countenance at this instant vpon thy Servant, that now commeth to appeare in thy presence; vvashe away good Lord, all his sinnes, by the merits of Christ Iesus bloud, that they may

* Sum-
mum
hominis
bonum,
bonus
ex hac
vita exi-
tus.

Ioh. 1,
29.

Act. 7,
59.

Psaln.
46.

Psaln.
46.

may never bee laid to his charge. Increase his *Faith*, preserve and keepe safe his *Soule* from the danger of the *Devill*, and his wicked *Angels*. Comfort him with thy holy Spirit, cause him now to feele that thou art his *loving Father*, & that hee is thy *Childe* by *Adoption* & *Grace*. Save, O Christ, the price of thine owne blood, and suffer him not to bee lost, who thou hast bought so deerely. Receiue his soule, as thou didst the penitēt *Thiefe* into thy heavenly *Paradise*: Let thy blessed *Angels* conduct him thither, as they carried the soule of *Lazarus*; & grant vnto him a joyfull resurrection at the last day. O Father, heare vs for him, and heare thine owne *Sonne*, our onely *Mediator*, that sits at thy right hand, for him and vs all: even for the merits of that bitter death & passion which he hath suffered for vs. In confidence whereof, we now recommend his soule into thy fatherly hands in that blessed Prayer, which our Saviour hath taught vs in all times of our troubles to say vnto thee, *Our Father*, &c.

1. Ioh.
1, 7.

Rem.
8, 34.

*Thus farre of the Practice of Piety
in dying in the Lord.*

Now followeth the Practice of Piety
in dying for the Lord.

THE Practice of Piety in dying for
the Lord, is termed Martyrdome.

Martyrdome is the testimony which
a Christian beareth to the Doctrine of the
Gospell, by enduring any kinde of death
to invite many, and to confirme all, to
embrace the truth thereof. To this kind
of death b Christ hath promised a
Crown: Bee thou faithfull unto the
death: and I will giue thee the crown
of life. VVhich promise the Church
so firmly beleeveth, that they ter-
med Martyrdome it selfe a Crown:
And God, to animate Christians to
this excellent prize, would, by a pre-
diction, that Stephen, the first Christian
Martyr, should haue his name of a
Crown.

Of Martyrdome there are three
kinds:

1. *Sola voluntate*, in will onely: as
Iohn the Euangelist, who (being boi-
led in a Cauldron of Oyle) came out
rather anointed then sod; and died of
old age at Ephesus.

2. *Solo opere*, in deed onely: as the
Innocents of c Bethleem.

3. *Voluntate & opere*, Both in will
and deed: as in the Primitiue Church.
Stephen, d Polycarpus, Ignatius, Lauren-
tius, Romanus, Antiochianus, and thou-
sands.

1. Cor.
12, 13.
Sanguis
Marty-
rum Se-
men Ec-
clesiæ.
b Mar-
tyres
accepe-
runt nō
dederunt
coronas.
Leo
Marty-
rio co-
ronatus.
Full. v.
sually
δωσω
τοῦ
σέφα-
ρος
τῆς
ζωνῆς.
Apo. 2.
10. Ber.
Ser. in
fest.
Innoc
Erid.
Lau.
in vi-
ta Iohā.
Flores
Hist. ad
An. 59
c Mat.
2.
d Act.
7.

sands. And in our dayes, *Crammer, Latimer, Hooper, Ridley, Farrar, Bradford, Philpot, Sanders, Glover, Taylor*, and others innumerable: whose fiery zeale to GODS truth, brought them to the flames of Martyrdome, to seale Christs Faith. It is not the cruelty of the death, but the innocencie and holinesse of the cause, that maketh a Martyr. Neither is an erroneous conscience a sufficient warrant to suffer Martyrdome, because Science in Gods VVord must direct Conscience in mans heart. For they who killed the Apostles, in their erroneous consciences, thought they did God good services: and Paul of Zeale breathed out slaughters against the Lords Saints. Now whether the cause of our Seminarie Priests & Iesuites be so holy, true & innocent, as that it may warrant their Consciences to suffer death, and to hazard their eternall salvation thereon, let b Pauls Epistle written to the ancient Christian Romans (but against our new Antichristian Romans) bee judge; And it will plainly appeare, that the Doctrine which S. Paul taught to the ancient Church of Rome, is *ex diametro* opposite in 26 fundamētall points of true Religion, to that which the new Church of Rome teacheth and maintaineth. For S. Paul taught the Primitive Church of Rome:

1. That our Election is of Gods

*As in
Monu-
ments.*

1. Pet.

2. 19.

Causa

non

passio,

facit

Marty-

rem,

Aug.

Ep. 6. 1.

Non

mores,

sed mo-

res.

D. Boys

Tho.

Aqu.

12. y. 19.

art. 6.

Job. 16.

2.

Acts

9. 1.

Phil.

3. 6.

b Epi-

stola ad

Roma-

nos, u

new

Epistola

in Ro-

manos.

free grace, and not *ex operibus praevisis*,
Rom. 9. 12. Rom. 11. 5. 6.

2. That we are justified before God
by faith onely, without good works.
Rom. 3. 20. 28. & 4. 2. & c. Rom. 1. 17.

3. That the good workes of the rege-
nerate, are not of their own condigni-
ty meritorious, nor such as can deserve
Heaven, Rom. 8. 18. & 11. 6. & 6. 23.

4. That those Bookes onely are Gods
Oracles & Canonical Scripture, which
were committed to the custody &
credit of the Iewes, Rom. 3. 2. and 1.
2. and 16. 16. such were never the A-
pocrypha.

5. That the Holy Scriptures have
Gods authority Rom. 9. 17. Rom. 3.
4. Rom. 11. 23. conferred with Gal. 3.
21. Therefore about the authority of
the Church.

6. That all, as well Laity as Clergy,
that will bee saved, must familiarly
read or know the holy Scriptures, Rom.
15. 4. Rom. 10. 11. 12. Rom. 16. 26.

7. That all Images made of the true
God, are very Idols, Rom. 1. 23. and
Rom. 2. 22. conferred.

8. That to bow the knee religiously
to an Image, or to worship any crea-
ture, is meere Idolatry Rom. 11. 4. &
a lying service, Rom. 1. 25.

9. That wee must not pray vnto a-
ny, but to God onely, in whom wee
beleeue, Rom. 10. 13. 14. Ro. 8. 15. 27.
Therefore not to Saints & Angels.

10. That

a Note
that the
Scripture
saith, &
God
saith,
the Scri-
pture
conclu-
deth, is
of one
with
Paul.

It is
scolded.
Having
reference
to what
he spake
before
Rom. 1.
22. of I-
mages.

10. That Christ is our *only* Intercessor in Heaven, Rom. 8. 34. Rom. 5. 2. Rom. 16. 27.

11. That the *only* Sacrifice of Christians, is nothing but the *spirituall* sacrificing of their *soules & bodies* to serue God in *Holinesse & Righteousnesse*, Rom. 12. 1. Rom. 15. 16. therefore no *real* sacrificing of Christ in the Masse.

12. That the *religious* worship, called *dulia*, as well as *latria*, belongeth to God *alone*, Rom. 1. 9. Rom. 12. 11. Rom. 6. 18. conferred.

13. That all Christians are to pray vnto God in their *oune native* language Rom. 14. 11.

14. That we haue not of our selues, in the state of *corruption* free *vill* vnto good. Rom. 7. 18. &c. Rom. 9. 16.

15. That Concupiscence in the *Regenerate*, is *sinne*, Rom. 7. 7. 8. 10.

16. That the Sacraments do not conferre grace *ex opere operato*, but *signe and seale* that it is conferred already vnto vs, Rom. 4. 11. 12. Rom. 2. 28. 29.

17. That every true beleieving Christian may in this life bee *assured* of his *saluation*, Rom. 8. 9. 16. 35. &c.

18. That no man in this life, since *Adams fall*, can perfectly *fulfill* the Commandements of God, Rom. 7. 10. Rom. 3. 19. &c. Rom. 11. 32.

19. That to place Religion in the

difference of Meates and Dayes, is superstition, Rom. 14. 3. 5. 6. 17. 23.

20. That the *imputed righteousness* of Christ, is that only that makes vs just before God, Rom. 4. 9. 17. 23.

21. That Christs *flesh* was made of the *Seed of David*, by *Incarnation*: not of a *VVaser Cake*, by *Transubstantiation*, Rom. 1. 3.

22. That all *true Christians* are *Saints*, and not those whom the Pope onely doth *canonize*, Rom. 17, Rom. 8. 27. Rom. 2. 13. 31. Rom. 16. 2. and 15. Rom. 15. 25.

23. That *Ipsē*, Christ, the *God of peace*, and not *Ipsa*, the *WWoman*, should bruise the *Serpents head*, Rom. 16. 20.

24. That every soule must of *conscience* bee *subject*, and pay *tribute* to the *Higher Powers*, that is, the *Magistrates* which beare the *svword*; Rom. 13. 1. 2. 8cc. and therefore the Pope and all *Prelates* must bee *subject* to their *Emperours*, *Kings*, and *Magistrates*, vnlesse they will bring *Damnation* vpon their *Soules*, as *Traitors*, that resist God and his *Ordinance*. Rom. 13. 2.

25. That *Paul* (not *Peter*) was ordained by the *grace of God*, to bee the *chiefe Apostle of the Gentiles*, & consequently of *Rome*, the *chiefe Citie*

of the Gentiles. Rom. 15. 15, 16. * 19.
20. &c. Rom. 11. 14. Rom. 16. 4.

26. That the Church of Rome may erre, and fall away from the true Faith, as well as the Church of Ierusalem, or any other particular Church, Rom. 11. 20. 21. 22.

And seeing the new upstart Church of Rome teacheth in all these, and in innumerable other points cleane contrary to that which the Apostles taught the Primitive Romans, let God and this Epistle Iudge betwixt them and vs; whether of vs both stands in the true ancient Catholike faith, which the Apostle taught the old Romans? And whether wee have not done well to depart from them, so farre as they haue departed from the Apostles Doctrine: And whether it be not better to returne to Saint Pauls truth, then still to continue in Romes error? And if this bee true; then let Iesuites, and Seminarie Priests take heede and feare, least it bee not faith, but faction, not truth, but treason, not religion, but rebellion, beginning at Tyber, and ending at Tyburne, which is the cause of their deaths: And being sent from a troublesome Apostaticall Sea, rather then from a peaceable Aposto-

of Achaia, where he had preached, v. 7. all familiar to him & to Tertius. who wrote the Epi. v. 12. And therefore they came so joyfully to meet Paul at Appii forū, hearing that he was coming towards Rome, Act. 28. 15.

* It seemes by Ro. 15. 19. 20. and the whole last Chapter, that the Christians who were in Rome before Paul came thither, were converted by those preachers whom he had sent thither before him; for hee calls them his helpers v. 3. 9. Kinsmen v. 7. 13. fellow prisoners, v. 7. the first fruits

licall

licall Seate, because they cannot bee suffered to perswade Subjects to breake their Oathes, & to withdraw their Allegiāce from their Sovereigne, to raise rebellion, to moove invasion, to stabbe & poyson Queenes, to kill & murther Kings, to blow up whole States with Gunpowder; they desperately cast away their owne bodies to bee hanged and quartered: and (their soules saved, if they belong to God) I with such honour to all his Saints that sends them. And I haue just cause to feare, that the miracles of Lipsius two Ladies, Blunt-stones Boy, Garnets Straw, and the Maids fierie Apron, will not suffice to cleare, that these men are not Murtherers of themselves, rather then Martyrs of Christ.

And with what conscience can any Papist count Garnet a Martyr, when his owne Conscience forced him to confesse that it was for Treason, and not for Religion that hee dyed? But if the Priests of such a Gunpowder Gospell bee Martyrs, I marvell who are Murderers? If they bee Saints, who are Scythians? And who are Cannibals, if they bee Catholiques?

But leaving these, if they will bee filthy, to their filthines still: let vs (to

As.
149.9.
Vt *Alexandri*
causa
lis qui
illam
seire
cupiunt
patefiat:
judica-
rus est
Ephe-
sios.
Aemi-

lio Frontino Proconsule, non propter professionis nomen, sed propter perpetrata latrocinia, cum jam esset prævaricator (& proditor] *Euseb* hist. Eccles. lib. 5, c. 18.

whose

whose fidelity the Lord hath committed his *true Faith* ^a as a precious *depositum*) pray vnto God that wee may leade a holy life, answerable to our holy *Faith*, in Piety to *Christ*, and obedience to our *King*: that if our Saviour shall ever ^b *count us worthy that honour to suffer Martyrdome for his Gospells sake*: bee it by open burning at the Stake, as in *2. Marjes dayes*: or by secret murdering, as in the *Inquisition house*; or by outrageous massacring, as in the *Parisian Mattens*, or in being blowne vp with Gun-powder, as was intended in the Parliament-House: we may haue grace to pray for the assistance of his holy Spirit, so to strengthen our *frailtie*, & to defend his *cause*, as that wee may seale with our deaths the *Euangelicall* truth which wee haue professed in our *liues*; That in the dayes of our *liues* wee may be blessed by his *VVord*, in the day of death be blessed in the Lord, & in the day of Iudgement, bee the *blessed* of his *Father*. Euen so grant Lord Iesus, Amen.

A diuine Colloquy betweene the Soule and her Saviour, concerning the effectuall merits of his dolorous Passions:

Soule.

*L*ord, wherefore diddest thou wash thy Disciples feet?

Christ.

a 2. Ti.
meth. 6,
20.

Pro. v.
24, 21.

1. Pet.

2. 17.

b Acts.
5, 41.

Luke
11, 28.

Apoc.

14, 13.

Mat.

25, 5.

Apoc.

22, 20.

Christ. To teach thee how thou shouldest prepare thy selfe to come to my Supper.

Joh
13, 14.

S. Lord, why wouldest thou wash them thy selfe?

C. To teach thee humility, if thou wilt bee my Disciple.

Luke
12, 19.

S. Lord, wherefore diddest thou before thy death institute thy last Supper?

C. That thou mightest the better remember my death; and be assured that all the merits thereof are thine.

Joh
13, 2.

S. Lord, wherefore wouldest thou goe to such a place, where Judas knew to find thee?

C. That thou mightest know that I went as willingly to suffer for thy sinne, as ever thou wentest to any place to commit a sinne.

Joh. 18,
1.

S. Lord, wherefore wouldest thou begin thy Passion in a Garden?

Gen. 3,

C. Because that in a Garden thy sinne tooke first beginning.

Matt.
26, 49.

S. Lord, wherefore did thy three select Disciples fall so fast asleepe; when thou beganst to fall into thy agony?

Isa. 63,
5.

C. To shew that I alone wrought the worke of thy Redemption.

Matt.
26, 4.

S. Lord, why were there so many plots and snares laid for thee?

Psal.
21, 3.

C. That I might make thee to escape all the snares of thy ghostly hunter.

S. Lord, why wouldest thou suffer
Iudas

Iudas (betraying thee) to kisse thee?

Matt.
26, 42.

C. That by enduring the vwords of *dissembling lips*, I might there begin to expiate sin, where Sathan first brought it into the vworld.

Gen. 3,
4, 6.

S. Lord, *vwhy vouldst thou bee sold for 30 pieces of silver?*

Matt.
27, 3.

C. That I might free thee from perpetuall bondage.

S. Lord, *vwhy didst thou pray vvith such strong crying and teares?*

Matt.
26, 39.

C. That I might quench the fury of Gods Iustice, which was so fiercely kindled against thee.

Heb. 5,
7.

S. Lord, *vwhy vvast thou so affraid, and cast into such an Agonie?*

Luke
22, 44.

C. That suffering the wrath due to thy sins, thou mightest bee more secure in thy death, and finde more comfort in thy crosses.

S. Lord, *vvherefore didst thou pray so oft and so earnestly, that the cup might passe from thee?*

Matt.
26, 39.
42, 44.

C. That thou mightest perceiue the horreur of that curse and wrath, which being due to thy sinnes, I was then to drinke and endure for thee.

Gal. 3,
13.

S. Lord, *vvherefore didst thou after thy vvish submit thy will to the vvill of thy Father?*

C. To teach thee what thou shouldest doe in all thy afflictions; and how vvillingly thou shouldest yeeld to beare vvith patience that Crosse, which

which thou seest to come from the
just hand of thy heavenly Father.

Luke
22, 44.

S. Lord, wherefore diddest thou
sweat such drops of water and blood?

C. That I might cleanse thee from
thy stains and bloody spots.

Luke
22, 54.

S. Lord, why wouldst thou be ta-
ken, when thou mightest have escaped
thine enemies?

Mat.

26, 13.

Mat.

26, 13.

Mat.

26, 13.

C. That thy spirituall enemies
should not take thee, and cast thee
into the prison of utter darknesse.

S. Lord, wherefore wouldst thou
bee forsaken of all thy Disciples?

C. That I might reconcile thee vn-
to God, of whom thou wast forsaken
for thy sinnes.

John
18, 8.

S. Lord, wherefore wouldst thou
stand to bee apprehended alone?

C. To shew thee, that my loue of
thy Salvation was more then the
loue of all my Disciples.

Marke
14, 51,
52.

S. Lord, wherefore wast the young
man caught by the Souldiers and un-
stript of his linnen, who came out of his
bed, hearing the stir at thy apprehension,
and leading to the high Priest?

C. To shew their outrage in appre-
hending mee, and my power in pre-
serving out of their outragious hands
all my Disciples, who otherwise had
beene worse handled by them, then
was that young man.

Mat.
27, 2.

S. Lord, wherefore wouldst thou
bee bound?

C. That

C. That I might loole the cords of thy iniquities.

S. Lord, why wast thou denied of Peter?

Luke
2, 57.

C. That I might confesse thee before my Father, and thou mightest learne, that there is no trust in man, & that *salvation proceeds* of my meere mercy.

S. Lord, wherefore wouldst thou bring Peter to repēance by the crowing of a Cock?

Luke
22, 60.

C. That none should despise the meanes which GOD hath appointed for their conversion, though they seeme never so meane.

S. Lord, wherefore diddest thou at the Cocke-crowing turne and looke upon Peter?

Luke
22, 61.

C. Because thou mightest know, that without the helpe of my grace, no meanes can turne a sinner vnto God, when he is once fallen from him.

S. Lord, wherefore wast thou covered with a purple robe?

Ish. 19,
6.

C. That thou mightest perceiue that it was I that did away thy Scarlet finnes.

Ish.
1, 3.

S. Lord, wherefore wouldst thou bee crowned with thornes?

Matt.
27, 29.

C. That by wearing Thornes, the first fruits of the curse, it might appeare, that it is I which takes away the finnes & curse of the world, and

2, Pet.
5.

crowne thee with the crowne of life & glory.

Apoc.
2, 10.

Matth.
27, 20.

Matth.
12, 20.

Matth.
12, 20.

Matth.
27, 29.

Matth.
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Matth.
27, 29.

S. Lord, why was a Reed put into thy hand?

C. That it might appeare that I came not to breake the bruised Reed.

S. Lord, wherefore wast thou mocked of the devves?

C. That thou mightest insult over Devils, who otherwise would haue mocked thee, as the Philistins did Samson.

S. Lord, wherefore wouldst thou haue thy blessed face defiled with spittle?

C. That I might cleanse thy face from the shame of sinne.

S. Wherefore (Lord) were thine eyes hood-winked with a vaile?

C. That thy spirituall blindnesse being remooved, thou mightest behold the face of my Father in heaven.

S. Lord, wherefore did they buffet thee with fists, and beate thee with stones?

C. That thou mightest bee freed from the stroakes and tearings of infernall fiends.

S. Lord, wherefore wouldst thou bee reviled?

C. That God might speake peace vnto thee by his Word and Spirit.

S. Lord, wherefore was thy face disfigured with blowes and bloud?

C. That thy face might shine glorious

Apoc.

2, 10.

Matth.

27, 20.

Matth.

12, 20.

Matth.

27, 29.

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Apoc.

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rious as the Angels in Heaven.

S. Lord, wherefore wouldest thou be so cruelly scourged?

Matt.

23, 13.

Matt.

22, 30.

Iohn

19, 1.

C. That thou mightest bee freed from the sting of Conscience, and whips or everlasting torments.

S. Lord, wherefore wouldest thou bee arraigned at Pilates Barre?

Matt.

27, 11.

C. That thou mightest at the last day bee acquitted before my Iudgement-Seat.

S. Lord, wherefore wouldest thou bee falsely accused?

Luke

23, 2.

C. That thou shouldest not bee justly condemned.

S. Lord, wherefore wast thou turned over to bee condemned by a strange Iudge?

Matt.

27, 2.

C. That thou being redeemed from the captivity of a hellis Tyrant, mightest bee restored to God, whose owne thou art by right.

S. Wherefore, O Christ, didst thou acknowledge, that Pilate had power over thee from above?

Iohn

19, 11.

C. That Antichrist (vnder pretence of being my Vicar) should not exalt himselfe above all Principalities & powers.

Rom.

13, 1.

1. Pet.

2, 13,

14.

Luke

23, 1.

Iohn

19, 1.

Ec.

Note

well

Apoc.

11, 8.

17,

5, 9, 14.

S. Lord, why wouldest thou suffer thy passion vnder Pontius Pilate, being a Roma President to Caesar of Rome?

C. To shew that the Casarian and Pontifician policie of Rome should chiefly persecute my Church, and crucifie mee in my members.

S. But why, Lord; wouldest thou bee condemned?

Ioh. 19.

16.

Luke

23, 34.

Rom.

8, 3.

C. That the Law being condemned in mee, thou mightest not bee condemned by it.

S. But why wast thou condemned, seeing nothing could bee proved against thee?

Matt.

27, 24.

Iohn

19, 6.

C. That thou mightest know, that it was not for my fault, but for thine, that I suffered.

S. Lord, wherefore wast thou led to suffer out of the City?

Matt.

27, 34.

Heb. 13,

13.

C. That I might bring thee to rest in the heavenly City.

S. Lord, why did the Iewes compell Simon of Cyrene, coming out of the field, to carry thy Crosse?

Luke

23, 26.

Mat.

27, 32.

C. To shew the weakenesse whereunto the burthen of thy sinnes brought mee, and what must bee every Christians case which goeth out of the field of this world toward the heavenly Ierusalem.

Iohn

19, 23.

S. Lord, why wast thou strippet of thy garments?

C. That thou mightest see how I forsooke all to redeeme thee.

S. Lord, wherefore wouldest thou bee lift up upon a Crosse?

Luke

23.

C. That I might lift thee vp with mee to Heaven.

S. Lord, wherefore didst thou hang upon a cursed Tree?

Luke

23, 33.

C. That I might satisfie for the

sinne committed in eating the forbidden fruit of a Tree.

Gen. 3.
17.

S. Lord, vwherefore wouldst thou hang betweene two Theeues?

Luke
23. 33.

C. That thou, my deare soule, mightest haue place in the midst of heavenly Angels.

Psal.
32. 16.

S. Lord, vwherefore were thy hands and feete nailed to the Crosse?

Iohn
19. 23.

C. To enlarge thy hands to doe the workes of righteousnesse; and to set thy feete at liberty, to walke in the wayes of peace.

S. Lord, vwherefore did they crucifie thee in Golgotha, the place of dead mens skulls?

Matt.
27. 33.

C. To assure thee, that my death is life vnto the dead.

S. Lord, vwhy did not the Souldiers diuide thy seamelesse coat?

Iohn
19. 24.

C. To shew that my Church is one without rent or schisme.

S. Lord, vwherefore diddest thou tast vinegar and gall?

Matt.
27. 34.

C. That thou mightest eate the bread of Angels, and drinke the vnder of life.

S. Lord, vwhy saidst thou vpon the Crosse, It is finished?

Iohn
19. 30.

C. That thou mightest know, that by my death the Law was fulfilled, & thy Redemption effected.

Rom.
10. 4.

S. Lord, vwhy dist thou cry out vpon the crosse, my God, my God, vwhy hast thou forsaken mee.

2. Cor
13. 13.

Marke
15. 34.

C. Least thou being forsakeⁿ of God, shouldest haue bene driven to crie in the paines of Hell, vVoe, and alas, for evermore.

Mat.
27. 45.

S. Lord, wherefore was there such a generall darknesse when thou didst suffer and cry out on the Crosse?

2. Pet.
2. 4.
Iude
v. 6.
Iohn
19. 23.

C. That thou mightest see an Image of those hellish paines which I suffered, to deliver thee from the endlesse paines of hell; & everlasting chaines of darknesse.

S. Lord, why wouldest thou haue thine armes nailed abroad?

C. That I might imbrace thee more lovingly, my sweet soule.

Luke
23. 43.

S. Lord, why did the Thiefe that neuer wrought good before, obtain Paradyse upon so short repentance?

C. That thou mayest see the power of my death, to forgive them that repent, that no sinner needs despaire.

Luke
23. 39.

S. Lord, why did not the other thiefe which hanged as neare thee, obtaine the like mercy?

Rem. 9.
18. 22.

C. Because I leave whom I will, to harden themselves in their lewdnesse to destruction; that all should feare, and none presume.

Mat.
27. 50.

S. Lord, wherefore didst thou cry with such a loud and strong voice in yeelding up the ghost?

Iohn
10. 18.

C. That it might appeare that no man took my life from mee, but that I laid it downe of my selfe.

S. Lord.

S. Lord, wherefore didst thou commend thy soule into thy Fathers hands?

Luk. 23.
46.

C. To teach thee what thou shouldest doe, being to depart this life.

Iohn
13. 1.

S. Lord, wherefore did the vaile of the Temple rent in twaine at thy death?

Mat.
27. 51.

C. To shew that the Leviticall Law should bee no longer a partition vvall betweene Iewes and Gentiles: and that the way to heaven is now open to all believers.

Eph. 2,
14.
Heb. 10,
19, 20.

S. Lord, wherefore did the earth quake, and the stones cleave at thy death?

Matth.
27. 51.

C. For horrour to beare her Lord dying: and to vpbraide the cruell hardnesse of sinners hearts.

S. Lord, wherefore did not the Soldiers break thy legs, as they did the Thieves, whoe hanged at thy right and left hand?

Exod.
12. 45,
Psal.
22. 19.
Zach.
12. 10.

C. That thou mightest know, that they had no power to doe any more unto mee, then the Scripture had fore-told, that they should doe, and I should suffer to saue thee.

S. Lord, wherefore was thy side opened with a speare?

Iohn
20. 34.

C. That thou mightest haue a way to come nearer my heart.

S. Lord, wherefore ran there out of thy

† John
19. 34.

a There
is about
mans
heart a
skin
called
Peri-
cor-
dium,
con-
tain-
ing
the
water,
which
cooles
and
moy-
ens
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heart,
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skin
once
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man
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lumb.
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lib. 7.
Horst.
de nat.
human. lib. 1. enar. 37, 5. * 1. Joh. 5, 6, Matt.
17, 52. b Matt. 27. 60. Matt. 27, 60. John 19,
39, 40.

thy precious side bloud and ⁊ water?

C. To assure thee, that I was slaine indeed, seeing my a heart-bloud gushed out, and the water which compassed my heart, flowed forth after it: which once spilt, man must needs die.

S. Lord, wherefore ranne the bloud first by * it selfe, and the water afterwards by it selfe out of thy blessed wound?

C. To assure thee of two things: 1. That by my bloudshedding, Iustification and Sanctification were effected to saue thee: 2. That my Spirit by the conscionable vse of the water in Baptisme, and bloud in the Eucharist, will effect in thee righteousness and holinesse, by which thou shalt glorifie mee.

S. Lord, wherefore did the graues open at thy death?

C. To signifie, that Death by my death, had now received his Deaths wound, and was overcome.

S. Lord, b wherefore wouldest thou bee buried?

C. That thy finnes might never rise vp to judgement against thee.

S. Lord, wherefore wouldest thou bee buried by two such honorable Senators, as Nicodemus and Ioseph of Arimathea?

C. That the truth of my death (the

cause

cause of thy life) might more evidently appeare vnto all.

S. Lord, vvhetherfore vvasst thou buried in a new sepulchre, vvherein vvas neuer man laid before?

1. hn
19. 4.
Mt. 27. 60.

C. That it might appeare, that I, & not another arose : and that by mine owne power, not by anothers vertue; like him who revived at the touching of Elishaes bones.

2. Km.
13. 1.

S. Lord, vvhetherfore didst thou raise vp thy body againe?

Mt.
28. 6.
Rom.
4. 35.

C. That thou maist be assured that thy finnes are discharged, and that thou art justified.

S. Lord, vvhetherfore did so many bodies of thy Saints (vvhich slept) arise at thy Resurrection?

Mt.
27. 32.
35.

C. To giue an assurance, that all the Saints shall arise by the vertue of my Resurrection, at the last day.

Acts
17. 21.

S. Lord, vvhath shall I render vnto thee for all these benefits?

Psalms.
116. 12.
Gal. 6.
17.

C. Loue thy Creatour, and become a new creature.

The Soules Soliloquie, ravished in contemplation of the Passion of our Lord.

What hast thou done, O my sweet Saviour, and aye blessed Redeemer, that thou wast thus betrayed of Iudas, sold of the Iewes, apprehended as a Malefactor, and led bound as a

Lambe to the slaughter? VVhat euill
 hast thou committed, that thou
 shouldest bee thus openly arraigned,
accused falsly, and vnjustly condem-
 ned before *Annas & Caiphas*, the le-
*u*uish Priests, at the Iudgement-Seate
 of *Pilate* the *Romane* Presidēt? VVhat
 was thine offence? Or to whom didst
 thou ever *u*rrong? that thou shouldest
 bee thus pittifully *s*courged with
 whips, *c*rawned with thornes, *s*cuffed
 with floutes, *r*euiled with words, *b*uf-
 feted with fists, & *b*eaten with staues?
 O Lord, what diddest thou deserue, to
 haue thy blessed face *s*pitt vpon, & *c*o-
 uered (as it were) with shame? to haue
 thy garmēts *p*arted, thy hands & feed
*n*ailed to the Crosse: to bee *l*ifted vp
 vpon the cursed Tree, to bee *c*rucified
 among Theeues, and made to taste
 gall and vinegar? & in thy deadly ex-
 tremitie, to indure such a Sea of Gods
 wrath, that made thee to cry out, as if
 thou hadst beene forsaken of God thy
 Father? yea, to haue thy innocēt heart
*p*ierced with a cruell speare, and thy
 precious bloud to bee *s*pilt out before
 thy blessed *M*others eyes? Sweet Sa-
 viour, how much wast thou tormen-
 ted to endure all this, seeing I am so
 much amazed but to thinke vpon it!
 I enquire for thine offence, but I can
 finde none in thee; no, not so much
 as *g*uile to haue beene found in thy
 mouth. Thine enemies are challenged,

and

and none of them dare rebuke thee of
Sinne: Thine Accusers (that are subor-
 ned) agree not in their witness: the
Judge that condemnes thee, openly
 cleareth thine *Innocency*; his *Wife*
 sends him word, that thee was war-
 ned in a dream, that thou wast a just
 man; and therefore should take heed
 of doing injustice vnto thee: The *Con-
 trition* that executeth thee, confesseth
 thee of a truth, to bee both a just man,
 and the very Son of God. The *Theefe*
 that hangeth with thee justifieth thee;
 that thou hast done nothing amisse.
 What is the cause then, O Lord, of
 this thy cruell ignominy, Passion, and
 Death? I, O Lord, I am the cause
 of these thy sorrowes: my sinnes
 wrought thy shame, mine iniquities
 are the occasion of thy injuries. I have
 committed the fault and thou art pla-
 gued for the offence: I am guilty, and
 thou art arraigned, I committed the
 sin, & thou sufferedst the death: I have
 done the crime, and thou hangedst on
 the *Crosse*. Oh the deepenesse of Gods
 loue! Oh the wonderfull disposition
 of heauely grace! O the vnmeasurable
 measure of diuine mercy! The *vicked*
 transgresseth, and the *just* is punished;
 the *guilty* is let escape, and the *inno-
 cent* is arraigned; the *malefactor* is ac-
 quitted, & the *harmlesse* condemned;
 what the *evill Man* deserved, the *good*
 man suffereth: the *servant* doth the
 fault,

Ioh. 8,
46.

Matt
27, 19.

fault, the Master endures the strokes. VVhat shall I say? Man sinneth, and God dieth. O Sonne of God, vvho can sufficiently expresse thy loue? or commend thy pietie? or extoll thy praise? I was proud, and thou art humbled: I was disobedient, and thou becamest obedient: I did eat the forbidden fruit, and thou didst hang on the cursed tree: I played the glutton, and thou diddest fast: E vill concupiscence drew mee to eat the pleasant Apple, and perfect charity led thee to drinke of the bitter Cup, I assayed the sweetnesse of the fruit, and thou diddest tast the bitterness of the gall. Foolish Eve smiled when I laughed: but blessed Mary wept, when thy heart bled and died. O my God, here I see thy goodnesse, & my badnesse: thy Iustice, & my iniustice: the impietie of my flesh, the Pietie of thy nature. And now, O blessed Lord, that thou hast endured all this for my sake; VVhat shall I render vnto thee for all thy benefits bestowed vpon mee a sinnefull soule? Indeed, Lord, I acknowledge, that I owe thee already for my Creation, more then I am able to pay: for I am in that respect bound with all my powers and affections to loue and to adore thee. If y owed my selfe vnto thee, for giving mee my selfe in my creation; what shall I now render vnto thee, for giving thy selfe for me to so cruell a death, to procure

my redemption? Great was the benefit that thou wouldest create me of *nothing*, but what tongue can sufficiently expresse the greatnesse of thy grace, that thou diddest redeeme mee with so deare a price, when I was *worse then nothing*? Surely, O Lord, if I cannot pay the thankes which I owe thee; (and who can pay thee, who bestowest thy *graces* without either respect of *merite*, or regard of *measure*?) it is the abundance of thy *blessings* that makes mee such a *bankrupt*, that I am so farre vnable to pay the principall, that I cannot possibly pay so much as the interest of thy loue.

But, O my Lord, thou knowest, that since the losse of thine Image, by the fall of my first vnhappy parents, I cannot loue thee with all my might, and my minde, as I should: therefore as thou diddest first cast thy loue vpon mee, when I was a *child of vnrath*, and a lumpe of the lost and condemned world: so now, I beseech thee, send abroad thy loue by thy Spirit through all my faculties and affections: that though I can never pay thee in that measure of loue which thou hast deserved, yet I may endeavour to repay thee in such a manner, as thou wouldest to accept in mercy; that I may in truth of Heart, loue my Neighbour for thy sake, and loue thee aboue all

for

for thine *ovne* sake. Let nothing bee pleasant vnto mee, but that which is *pleasing* vnto thee. And, sweet Saviour, suffer mee never to bee lost or cast away, whom thou hast bought so dearly with *thine ovne* most precious blood. O Lord; let mee never forget *thine* infinite loue, & this unspeakable benefit of my *Redemption*, without which, it had bin better for mee never to haue beene, then to haue any being.

And seeing that thou hast vouchsafed mee this assistance of thy holy Spirit; suffer mee O heavenly Father, who art the Father of Spirits, in the mediation of thy *Sonne*, to speak a few words in the eares of my Lord. If thou, O Father, despisest mee for mine iniquities, as I haue deserved, yet bee mercifull vnto me for the *merits* of thy *Sonne*, who so much for mee hath suffered. What if thou seest nothing in mee but misery, which might moue anger & Passion? Yet behold the *merits* of thy *Sonne*, and thou shalt see enough to mooue thee to *mercy* & *compassion*. Behold the *mystery* of his *Incarnation*, and remit the *misery* of my transgression: And as oft as the *wounds* of thy Son appeare in thy sight: Oh, let the *woes* of my finnes bee hid from thy presence. As oft as the *rednesse* of his blood glitters in thine eyes; Oh let the guilti-

nesse of my sinne bee blotted out of thy Booke. The wantonnesse of my flesh provoked thee vnto wrath: Oh, let the chastity of his flesh perswade thee vnto mercy: that as my flesh seduced mee to sinne, so his flesh may reduce mee vnto thy favour. My disobedience hath deserved a great revenge, but his obedience merits a greater weight of mercy: for what can man deserue to suffer, which God, made man, cannot merit to haue forgiven? When I consider the greatnesse of thy Passion, then do I see the trueneesse of that saying: that Iesus Christ came into the world to saue the chiefest sinners. Darest thou then, O Cain, say, that thy sinnes are greater then may bee forgiven? thou lyest like a murderer: The mercies of one Christ are able to forgive a whole world of sins, if they will belieue & repent. The sinnes of all sinners are finite: the mercies of God are infinite: Therefore, O Father, for the bitter death and bloudy passions sake, which thy Sonne Iesus Christ hath suffered for mee, and I haue now remembred vnto thee, pardon and forgive thou vnto mee all my sinnes, and deliver mee from the curse and vengeance which they haue justly deserved: and through his merits make mee, O Lord, a partaker of thy minie. It is thy mercy that I so earnestly knoeke for. Neither shall mine

mine *importunitie* cease to call and knocke, with the man that vould *borrow the loaves*; vntill thou arise & open vnto mee thy *gates of Grace*. And if thou wilt not bestow on mee the *loaves*; yet O Lord, deny mee not the crums of thy mercy, and those shall suffice thy hungry hand-maid.

And seeing thou requirest nothing for all thy *benefits*, but that I loue thee in the *truth* of my *inward* heart: (whereof a *new Creature* is the truest *outward* testimony) & that it is as easie for thee to make mee a new creature, as to bid mee to bee such: Create in mee, O Christ a new Heart, and re-new in mee a new spirit: and then thou shalt see how (mortifying *Adam* & his old corrupt lusts) I will serue thee as thy new Creature, in a new life; after a new way: with a new tongue, new manners: with new words, & new workes; to the glory of thy Name; and the winning of other sinfull soules vnto the Faith by my devout example.

Keepe mee for ever, O my Saviour, from the torments of Hell, & Tyranny of the *Devill*. And when I am to depart this life, send thy holy *Angels* to carry mee, as they did the soule of *Lazarus*, into thy Kingdome. Receiue mee then into that most joyfull *Paradise*, which thou didst promise vnto the penitent *thiefe*: which

at his

at his last gaspe vpon the Crosse, so devoutly begged thy mercy and admissio into thy Kingdome. Grāt this, O Christ, for thine owne names sake to whom (as it is most due) I ascribe all glory, and honour, praise, and dominion, both now and for ever.

AMEN.

The Chiefe

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